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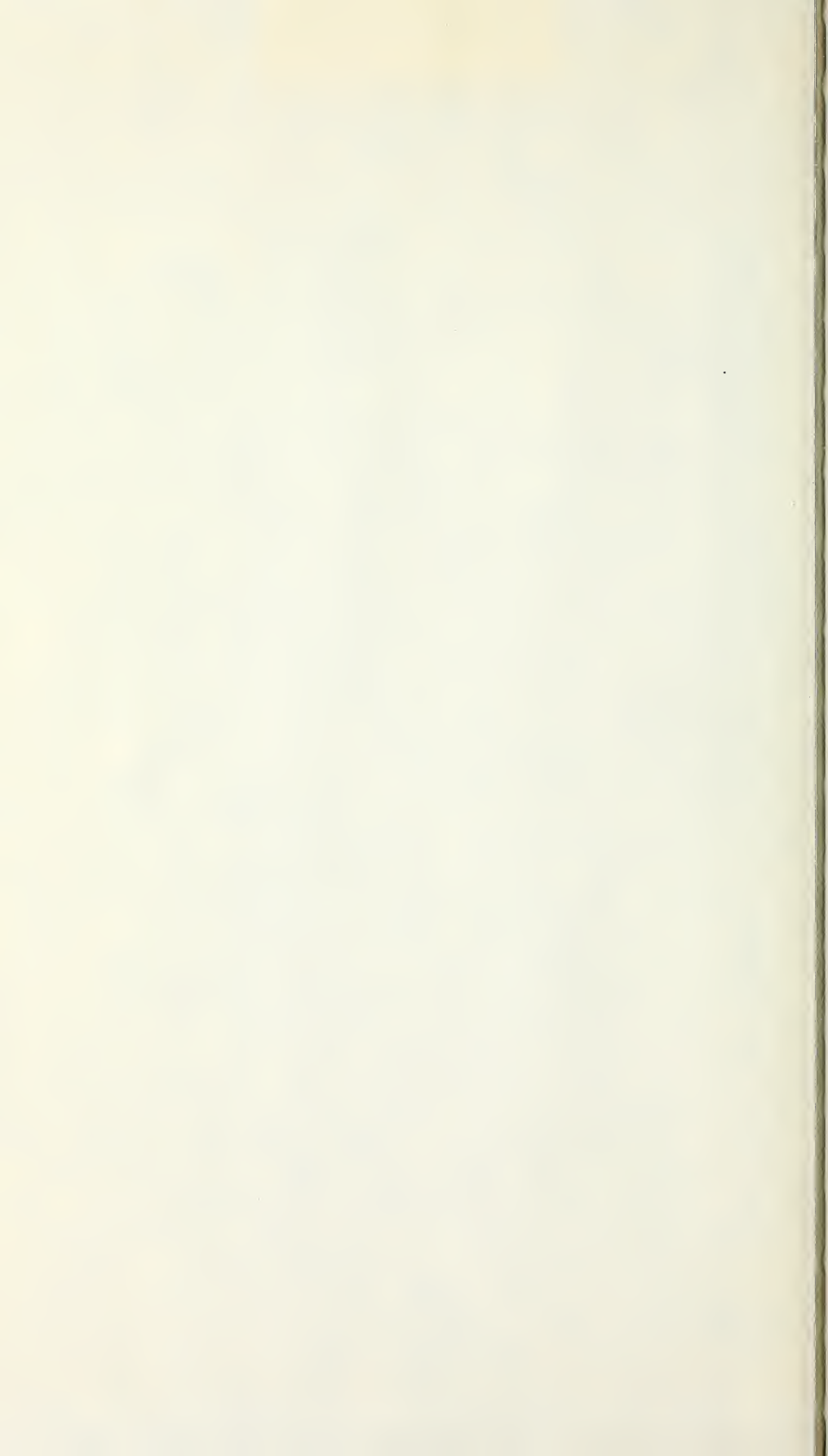
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## HISTORICAL DISCOURSE,

Delivered on the 18th of October, 1877, at the

CELEBRATION

OF THE

TWO HUNDREDTH ANNIVERSARY

OF THE

REFORMED DUTCH CHURCHOF NEW UTRECHT, L. I.,

BY REV. DAVID S. SUTPHEN,

PASTOR OF THE CHURCH;

AND AN

HISTORICAL ADDRESS,

BY HON. TEUNIS G. BERGEN.

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WITH AN APPENDIX,

CONTAINING THE NAMES OF THOSE WHO HAVE BEEN ELDERS AND DEACONS.

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1877.



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## INTRODUCTION.

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THURSDAY, October 18th, 1877, was the day set apart for the celebration of the TWO HUNDREDTH ANNIVERSARY OF THE ORGANIZATION OF THE REFORMED DUTCH CHURCH OF NEW UTRECHT. The day was bright and cheerful. The church had been gracefully decorated by the young people, with fresh evergreens wrought in wreaths and trained in festoons upon the galleries and walls. Flowers appeared among the evergreens, and greatly heightened their effect. Numerous flags waved from every part of the auditorium. The pulpit, and all the space about it, were radiant with rare hot-house plants and cut flowers. Vines and flowers twined about the chandeliers. A gilt dove, which formerly surmounted the sounding-board over the pulpit in the first church, and which has been preserved by Mr. JOHN LOTT, was on the reading-desk. Near it lay a Dutch Bible, musty with the mould of two centuries. Curious tablets, indicating the hymns that were sung in the olden times, were suspended at either side of the pulpit. An hour-glass, wherewith the preachers, in days long gone by, regulated their discourses, now in the possession of Mr. R. BENSON, and a black velvet pouch in which the deacons took their collections, were on the platform. A large number of people from this and the adjoining towns filled the edifice. Many clergymen were present. On each side of the pulpit were Sabbath-school banners—one bearing the date of 1826.

The morning exercises, at which the pastor presided, commenced at 10.15 A. M. by a voluntary on the organ by Mr. JOHN CURRIE, the organist of the church, and the singing by the whole congregation of the Long Metre Doxology, "Praise God, from whom all blessings flow." This was followed by the reading of the Ten Commandments in Dutch, by Hon. TEUNIS G. BERGEN, from the Bible in use in the first church, printed in 1672. A portion of Scripture was read also from the Bible first used in the new church, by Rev. GEORGE S. BISHOP, D. D., of Orange N. J.; and Rev. WILLIAM H. DE HART, of Jamaica, L. I., offered prayer. The 559th hymn, "I love Thy kingdom, Lord," was sung; after which the historical discourse contained in the following pages was delivered by the pastor. The sermon was followed by the 924th hymn, "Our God our help in ages past," which was sung by the whole congregation, led by the chorister, without the organ. After the hymn, Rev. C. L. WELLS made an address. "He presented the congratulations of the venerable church of Flatbush, and endeavored to lead the audience to resolve to make some suitable memorial of the day, and suggested that they who had received and inherited so many blessings through the gospel of Christ, might with great propriety now send that gospel to those who are without it." The Apostolic benediction was pronounced by Rev. A. P. STROCKWELL, of Gravesend.





Rev. CHARLES H. POOL said: "Child of the Church!" I feel proud of the title. I feel prouder still to speak here. Memory has been very busy with me to-day, but no great change is apparent. The church is changed. How I remember the good old pastor from whom I and my brother ran and hid when he visited our house, but to whom I was glad to come, in after years, for comfort and advice! I also remember, with glad emotions, my Sunday-school teacher, Dr. Carpenter, to whose faithful instruction I owe so much, and who sent me on my mission with words of cheer.

Rev. CHARLES S. WRIGHT was then introduced, and spoke eloquently and feelingly. He took sides with the Puritans, spoken of by Hon. T. G. Bergen, and believed that to them we owed a great deal, even here. He said everything told the story to-day. The pastor had preached it powerfully, all the speakers had portrayed it eloquently, the music had given it sweetly, the flowers had told it tastefully, and it remained but for him to re-echo the same sentiment.

Rev. J. M. VAN BUREN, formerly of New Lots, made a few remarks on temperance, alluding to the difference in the social customs of the old times and new.

Rev. A. R. THOMPSON, D. D., who, as President of the South Classis of Long Island, had conducted the exercises of the afternoon to the entire satisfaction of all present, in an eloquent closing address, alluded to the instructions of the past, and spoke of the covenant faithfulness of God, who according to his promise had blessed children and children's children, on this very spot, for two hundred years.

The singing was conducted by the chorister, Mr. ANDREW HEGEMAN.

The benediction was pronounced by Rev. E. P. ROGERS, D. D., of New York.

Thus ended a day that cannot be forgotten by those present—a day when were gathered up the mercies of the days of the years of the right hand of the Most High.

Among the clergymen present were Rev. O. E. COBB, Rev. CHARLES I. SHEPHERD, Rev. E. S. FAIRCHILD, Rev. H. A. FRIEDEL, Rev. U. D. GULICK, Rev. Dr. E. P. INGERSOLL, Rev. Dr. J. M. FERRIS, Rev. R. G. STRONG, and Rev. DANIEL RAPELYE, Missionary to China.



## DISCOURSE.

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IN the Forty-eighth Psalm, twelfth, thirteenth, and fourteenth verses, we find these words :

*"Walk about Zion, and go round about her : tell the towers thereof. Mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation following. For this God is our God forever and ever; He will be our guide even unto death."*

One of the beautiful and distinguishing features of God's ancient people was the love they bore for Jerusalem. It was their joy and glory, the centre of all the endearments of life. The stones in her streets were objects of affection, while her gates and walls and towers were the themes of conversation, and the subjects of their songs. Toward that loved place they turned when they prayed, and they breathed out their love in the earnest supplication, "Peace be within thy walls, and prosperity within thy palaces." Yet not all portions of Jerusalem were held of equal importance by the Jew. One portion was lifted higher than the rest in their affections. It really caused the whole city to be beloved. It was Zion.

Mount Zion, technically, was the southernmost hill, and the highest on which the city was built, and was both the stronghold and ornament of Jerusalem. The hill rose perpendicularly from the valleys on the west and south, and was therefore naturally very strong, and art had contributed to render it stronger. To it the inhabitants fled when King David came from Hebron to Jerusalem, and they boasted that so long as any were left to defend it, though they were the lame and the blind, no enemy could effect its capture. But David conquered it, and made it his capital. This mount, together with Mount Moriah and Ophel, David enclosed within his first wall ; and to this ancient portion the term Zion was frequently applied. This contained the magnificent palaces of Solomon, and was strongly fortified by citadels and towers.



"Beautiful for situation, the joy of the whole earth, is Mount Zion. God is known in her palaces for a refuge. The kings of the earth were assembled; they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away." Because this was the defense of Jerusalem, it was the object of the tenderest affection of the Jew.

But it was not alone, or chiefly, these things—her wealth or magnificence or impregnability—that rendered the place so dear. It was something better than these. It was because the sanctuary, in which every Jew loved to worship, was there. The beautiful and holy temple was reckoned as a part of Zion. Hence it was loved most of all by the Jew; and when endangered, it awakened the deepest anxiety of the nation. Against this temple and the surrounding walls and towers frequent battles were waged; yet because of her position and strength, when the conflict ended, almost always Zion stood beautiful in victory.

It is thought that the writer of the Forty-eighth Psalm composed it to celebrate some remarkable victory or preservation vouchsafed unto her by the Lord, from her powerful assailants. Some interpreters think that it was on the occasion of Jehoshaphat's victory over the children of Ammon and Moab. Others think that it was a song of thanksgiving after the defeat and destruction of Sennacherib's army, who came up against the citadel and temple, and, with an host of 185,000 men, besieged the city, and in the morning were all dead corpses. Whichever view is the correct one, whether preservation or triumph it may have been, the writer invites those who loved Zion, and were employed in her defence, to walk around her walls and observe the deliverance that God had wrought for them; to go count her towers and bulwarks, and observe that they were uninjured; that her palaces remained in beauty and unharmed; and he farther directed them to recount to generations following the wonderful instances of God's care and preservation; that Zion still retained her beauty and glory and impregnability, and that amid her enemies she had neither been ruined nor destroyed.

But the towers of that Zion have long since been overthrown, and the temple, with its unrivalled splendors, is gone, and her palaces, as Calvin says the very words intimate, have crumbled into dust. But there is a Zion of which this was the type, still beloved by the members of the true Israel, whose towers are still beautiful, and whose bulwarks shall never be overthrown. It is the Church of God, built on the foundation of the apostles and prophets, of which CHRIST JESUS is





the chief corner-stone. Through the assaults of enemies and the changes of centuries this Zion stands still impregnable. No other place on earth is so precious. No other can awaken so many precious memories, or inspire such joyful hopes, as the Church of Christ.

If it was a good thing for the Israelite to walk about and observe the beauty and defence of Zion in his day, it is also a good thing for us and a thing calculated to promote our love, and hope, and joy, to recount the trials and triumphs, the crosses and conquests of two hundred years: to observe her towers and bulwarks guarded by Him who neither slumbers nor sleeps; to observe her precious ordinances as palaces, her glorious promises as bulwarks, that we may tell to the generations following, the glory and beauty of the Zion which God has given us, in order that future generations may make her God their guide, may espouse her interests, and cleave unto them forever. I find in these words the authority and the motive for what we undertake on this occasion. The same God who was the guide of the Psalmist and Israel in their way, and whose omnipotent hand was over them, for their protection and preservation, has been the God and guide of this church from its organization until now. And it seems fitting that those who compose the church at this time should review — as well as we can — the past, tracing the facts of our history, and treasuring them as the children of God and this Church, as memorials of His great goodness. We shall endeavor, so far as the brevity of a single discourse will allow, to do this—to trace the history and blessings and encouragements of this Church of our Lord and Saviour Jesus Christ.

We belong to that branch of the Church of Christ which is known as the Reformed Dutch Church of North America. The Reformed Protestant Dutch Church in Europe and America has for more than three centuries been recognized as a church of pure faith and scriptural polity. Her history is a part of the record of the struggle of man for civil and religious freedom; for the conflict in the Netherlands of the Church under the Cross was for liberty of thought, and belief, and worship. Upon that long and fearful but successful conflict we shall not now speak. Motley, in his matchless histories, recounts the privations our fathers endured, the difficulties they encountered, the battles they won in their contest with Charles V. and his son Philip II., with an eloquence that is thrilling, yet by no means inappropriate. The historian tells us that against the encroachments of Rome and her persecutions, our fathers tenaciously maintained—though at a fearful cost of blood and treasure—their right of freedom to worship God. They held, and strove to implant in every heart, the three





grand ideas — First, that all men are created equal. Second, that the Bible, or Sacred Scriptures, is the only rule of faith and practice. Third, that converts to the faith are not to be compelled, but to be won.

Memorable in history is the union of the seven Northern provinces, in which evangelical religion prevailed, called the Union of Utrecht. In the city of that name in Holland, renowned for its excellent schools and University, which gave us Dr. Livingston, men perished at the stake rather than give up their faith. And the Church was noted for the loyalty and love, the courage and devotion to her doctrines and customs, of all who embraced her ordinances. As early as 1625, Dutch agricultural settlers arrived in this country. They came not like the Pilgrims, forced by religious persecution from home, but as Holland was a mercantile nation, many of her inhabitants came hither for purposes of trade. They gave names to their settlements similar to those in the old country. Those who landed at New York gave to the settlement the name of New Amsterdam. Those who settled on Long Island gave to their settlements the names of Amersfoort, Breukelen, Midwoud, New Utrecht, Gravesande. The town of New Utrecht was established as early as 1657. With their habits of industry and order, our fathers also brought their principles and faith; and they introduced on the shores of their adopted country the same high principles of religious culture in which they had so carefully been reared at home. Our ancestors trusted in God. Jehovah was acknowledged and worshipped by them. As soon as they had formed a settlement they sought to organize a church and erect a building wherein they might worship God.

At first the inhabitants of Long Island crossed over the East River and attended divine service in New York, until the year 1654, when Reformed Dutch churches were organized on Long Island, at Flatbush and Flatlands. Rev. Mr. Megapolensis, a minister of New York, and a committee, were sent over to Midwoud (Flatbush) and organized a church, February 9th, 1654.

The first Dutch minister settled on Long Island was Rev. Johannes Theodorus Polhemus. He had formerly labored as a missionary in Brazil; but arriving in this country and manifesting a zeal in the cause by organizing a church in New Amstel, Del., he was authorized by Governor Stuyvesant to preach in Flatbush, Flatlands, and Brooklyn. While he was the pastor of the Kings County churches, the first Dutch church on Long Island was erected, at Flatbush. It was in the form of a cross, sixty feet long and twenty-eight feet



wide. Governor Stuyvesant, in 1660, appointed Rev. Mr. Megapolensis, John Snediger and John Stryker, as commissioners to build this church, and ordered the people to assist. It was completed in the following year. Those having charge of the work reported that the building cost 4,637 guilders, or about 1,800 dollars. This amount was contributed by the inhabitants of the towns, and the salary of the minister—\$416 per year—was raised by tax. In 1656, the Governor ordered that the minister should preach every Sabbath morning in Flatbush, and in the afternoons alternately in Flatlands and in Brooklyn. Dominie Polhemus enjoyed a long pastorate of 22 years. He died June 9th, 1676, deeply lamented, and was buried in the Brooklyn church, in front of the baptistery. The Consistory said: In recording the death of their worthy and beloved pastor, they deplored the loss of his pious instructions, godly example, and edifying preaching. Under him a church was built in Flatlands in 1662, and in the town of Brooklyn in 1666.

On February 16th, 1660, the Rev. Henricus Selyns—one of the most prominent and devoted ministers of his day—was called as the minister of the church of Brooklyn. On September 7th, 1660, he met with his church, and on September 12th, received a list of members from Rev. Mr. Polhemus, containing thirty-seven names. The first services were held in a barn. Mr. Selyns afterwards preached on Sabbath mornings in the church of Brooklyn, and at the Governor's bow-  
 eric, or farm, in the afternoon. Few men have exerted a more beneficent and extensive influence. It is acknowledged that his eloquence was unsurpassed, while his devotion to his calling endeared him to all. He was a poet as well as preacher. He married his wife in New Utrecht. In 1664, July 22nd, he returned to Holland, from whence he was called to New York in 1682, and was pastor until 1700.

For several years the inhabitants of the town of New Utrecht formed a part of and worshipped with the congregations of Flatbush, Flatlands, and Brooklyn, and contributed proportionably for the support of these churches. Previous to 1677, during the pastorate of Rev. Johannes T. Polhemus, and while Rev. Henricus Selyns was pastor of Brooklyn, religious services were held in New Utrecht, in the school-house, if they had any; if not, in a private building. The church records of collections show that five public services were held prior to the date of the organization of the church.

The Reformed Protestant Dutch church of New Utrecht was organized in the year 1677. The service was conducted by Rev. Casparus Van Zuuren, who had been installed five months before, as





pastor of the Dutch churches of Flatbush, Flatlands, and Brooklyn. The church of New Utrecht was composed of twenty-seven members, whose names have been preserved; four of whom were selected and ordained to form the first Consistory.

The names of the first elders were Jan Guysbertsz and Myndert Korten. The names of the first deacons were Arian Willemstsz (Bennett) and Jan Hansen (Van Nostrand).\* The names of their successors have been kept, and can be given, as an interesting item of history, in an almost unbroken chain, untill the present.

Thus our church is an organized body two hundred years old this month, the first election of officers having occurred in October. Heaven smiled upon the effort. The labors of our fathers, begun with faith in God and earnest prayers, God has crowned with abundant success. The church thus planted has grown and prospered.

The sacrament of the Lord's Supper was first administered in New Utrecht by Rev. Mr. Van Zuuren on the 23rd day of December, 1677—Flatlands and New Utrecht communing together. On that occasion he preached from Hebrews 13:8—"Jesus Christ, the same yesterday, and to-day, and forever." In the following year the sacrament was administered on the 14th of July, when he preached from Romans 12:9; and again on the 12th of December. In 1679 it was administered in July; in 1680, in January, June, and December; in 1681, in July; in 1682, in January, June, and December; in 1683, in June and December; in 1684, in June; in 1685, on April 17th—on which occasion the services were conducted by Rev. Peter Teschenmaker, minister on Staten Island.

This church formed a part of the collegiate system of churches known as the Dutch Churches of Kings County. From the time of the organization of this church Mr. Van Zuuren's charge consisted of the congregations of Flatbush, Brooklyn, Flatlands, and New Utrecht, to whom he preached alternately, and who erected a parsonage for his use at Flatbush. Each congregation had a consistory of two elders and two deacons, and the business of the churches was transacted at union meetings of all the consistories. These were the only Dutch churches on Long Island during Mr. Van Zuuren's ministry, of whose existence we have any *present authentic* record. The Flatbush church records (the oldest on the island) give during Mr. Van Zuuren's ministry the names of the elders and deacons chosen in Flatbush, Flat-

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\* The writer would thank Hon. TEUNIS G. BERGEN, Rev. E. T. CORWIN, D. D., and H. ONDERDONK, JR., for interesting items.





lands, Brooklyn, and New Utrecht, from 1677 to 1684. No other consistories nor church organizations are mentioned. While the church in New York was vacant, Mr. Van Zuuren, by invitation, preached therein every Wednesday. He also preached occasionally in the destitute church of Bergen. Dominie Van Zuuren labored faithfully and acceptably until the year 1685. On May 6th, he preached his farewell sermon, from Numbers 6: 23-27. On May 18th, with his wife and child, he sailed for Holland, where he accepted a call, and died in the year 1685. He was an able man. He prepared his sermons for the Sabbath with great care, while in pastoral work he displayed the excellent qualities of energy, tact, and affection. He was instrumental in greatly advancing the interests of religion on Long Island.

After the departure of Dominie Van Zuuren, at a meeting of the congregations, held May 10th, 1685, it was resolved, by a vote of eighty-three in favor and seven against, to apply to the Classis of Amsterdam for another minister. In the mean time Rev. Henry Selyns, of New York, and Rev. Peter Teschenmaker, of Staten Island, preached occasionally in the churches, and administered the sacraments. About the middle of June, 1685, Rev. Rudolphus Varick came from Holland and was installed as pastor, and preached in all the churches. During his pastorship, as they had been previous to it, civil affairs in the colony were in a bad and entangled condition. The temporary surrender by the Dutch to the English greatly embarrassed the Dutch churches. The frequent changes of Governors also wrought injury. In 1689, when Leisler usurped the office of Governor, and demanded that all should recognize and submit to his authority, Dominie Varick, who was a very bold man, remained patient as long as he could; but finally, for his high handed proceedings, he felt constrained openly to denounce him as a usurper. This awoke the wrath of Leisler, and he was charged with speaking treasonable words, and with being cognizant of a design to rescue the fort from Leisler. He was dragged by a force of armed men from his home and confined within the fort for six months, and was sentenced by La Noy, a pretended judge, to pay a fine of £80, to be deposed from his ministerial functions, and kept in prison until the fine was paid.

Rev. Henricus Selyns, of New York<sup>1</sup>—to whom probably more than to any other man the church owed its preservation and liberty during the colonial period—sought to secure his release. He offered himself and his property as bail. The offer was refused, and he was



informed that, unless he discontinued his efforts, he would be imprisoned himself. How long Dominie Varick remained in prison we cannot tell. He was ultimately released, but his ill-treatment hastened his death. Leisler, his persecutor, not long after, was deposed and executed. Dominie Varick died, greatly lamented, May 7th, 1695.

As the minister preached in four churches, it follows that he was necessarily absent from each church many services during a month. On the Sabbaths he was unable to be present, services were conducted by the *voor-lezer*, or clerk. This person was probably the village schoolmaster. His duties were to keep the church clean, and ring the bell three times before the sermon; between the second and third ringings to read a chapter from the Bible; in the morning services, to read the Ten Commandments and the Twelve Articles of belief after the third ringing. In the afternoon service he read a short Psalm. He also led in all the singing. When the minister was not present, he read a sermon from a book called "*House Homilies*," at the morning service, and a sermon on the Heidelberg Catechism in the afternoon. He was also required, on these Sabbaths, to hear the children recite the catechism. He provided water at baptisms, and discharged the duties of grave-yard sexton.

In 1695, Rev. Wilhelmus Lupardus came over from Holland, and became the minister of the churches of Flatbush, Brooklyn, Flatlands, and New Utrecht, and continued until his death, February, 1702. His family consisted of a wife and seven children. The connection between civil and ecclesiastical affairs appears to have been very close in those days: the deacons of the church were the Overseers of the Poor in the town, and the elders were the Commissioners of Education. Some histories mention the name of Rev. James Clark as a minister of the Kings County churches from the year 1685 to 1695. His name is not found in our records.

During Mr. Lupardus' ministry—or about the year 1700—the congregation erected a church edifice. It was a stone structure of octagonal form, with a roof running up to a point, surmounted by a belfry. At first it was without pews, the worshippers occupying chairs. Afterward pews were erected in it. The pulpit was very high, with about room enough in it for the preacher—in shape very much like a tumbler. Access to it was gained by a winding stair-case on one side. This building stood in the old grave-yard at the other end of the village, and remained until the year 1828—a period of one hundred and twenty-eight years. During all this time it was used for public worship, except a few years during the struggle for Independ-





ence. During the Revolutionary War it was occupied by the British. Peculiar in construction and prominent in position, its removal was deeply regretted. It is said that sea captains used it as a mark by which to steer their vessels into the harbor; and I doubt not many a landsman found it to be the place where he was directed in the way to the heavenly home.

Shortly after the death of Mr. Lupardus, about the year 1702, the Governor of the colony was appealed to by the elders of the Kings County churches, for consent to call Rev. Bernardus Freeman, a minister at Schenectady, instead of applying to the Classis of Amsterdam to send them a minister. Lord Cornbury was at that time Governor, and he worked hard to establish the English Church, and did not allow the Dutch churches to send for ministers, except by his permission. For some reason, the Governor at first refused to grant this request, and this action awakened opposition from a part of the people in the different towns. Flatbush called a town meeting, at which those present affirmed that they had the right to call the minister of their choice; and a committee was appointed of one from each town, to secure Rev. Mr. Freeman as their minister. Mr. Freeman was born at Gilhuis, Holland, and, like most young men of the day, learned a trade. He was a tailor. He was a man possessed of large natural gifts. He had a special faculty for acquiring the languages. When the church of Albany needed a minister, it appears that Mr. Freeman was ordained by the Classis of Linge, in Westphalia, March 10th, 1700, and sailed for this country. The Classis of Amsterdam, however, had ordained Rev. Johannes Lydias for that place; and he arriving in the country first, was accepted by the church. Dominie Freeman went to Schenectady and labored among the Mohawks. Finally the Governor gave a license to Dominie Freeman to be called to Long Island; but as the conditions did not suit him he declined.

In the mean time, some of the members of the Kings County churches had made application to the Classis of Amsterdam to send them a minister. The Classis did so. They sent Rev. Vincentius Antonides, who arrived in the country at the beginning of the year 1705, and was received and acknowledged by a portion of the consistories. Rev. Mr. Freeman then claimed the position, by the civil license. This was the commencement of a long and bitter strife. Party spirit ran high, and sad acts of violence were committed. In consequence of this preliminary trouble, Dominie Freeman did not arrive until 1705, when he was installed pastor of the Dutch churches



of Kings County. In the call to Mr. Freeman, we find the name of the church of Bushwick included with the churches of Flatbush, Flatlands, Brooklyn, and New Utrecht, for the first time. Rev. Mr. Freeman was installed in November, 1705. The installation service took place in the church at New Utrecht, and Rev. Mr. Du Bois of New York preached the sermon. The difficulties continued. For twelve years the cause of religion suffered, and the congregations were perturbed by this distracting controversy.

Finally, the unhappy differences were healed. In 1714, a reconciliation took place, through mutual concessions. Delegates from Flatbush, Brooklyn, Flatlands, New Utrecht, Bushwick and Jamaica were present. They unanimously agreed to receive both Dominie Freeman and Antonides as their pastors. Both were to receive the same salary—£107 per year—to be furnished with suitable parsonages and sufficient firewood, and a lot of ground for pasture. Thus this unhappy strife resulted in the settlement of two ministers over the churches in Kings County, whose united services, in consequence of the territorial extent of the charge and the growth of population, were needed. Both of these ministers enjoyed long pastorships. Dominie Freeman was a man of extensive learning and acquirements. He published, in 1721, a volume of sermons in the Dutch language, entitled "The Ballances of God's Grace." The copy of this work in the Sage Library has a portrait in it. He also published a volume of moral precepts, translated from some of the ancient philosophers, with the title "The Mirror of Self-knowledge." He was declared Emeritus in 1741, and died two years later, in 1743.

The successor of Mr. Freeman was Rev. Johannes Arondeus, who was the colleague of Mr. Antonides about two years, or until July, 18th, 1741, when the latter died, full of years and honor, in his seventy-eighth year. A paper of his day, *The New York Weekly Post Boy*, says: "He was a man of extensive learning, of an easy, condescending behaviour and conversation, and of a regular, exemplary piety, endeavouring to practice himself what he preached to others; was kind, benevolent and charitable to all, according to his ability; meek, humble, patriotic, and resigned under all his afflictions, losses, calamities and misfortunes, which befell him in his own person and family, and which were not a few; and after a lingering disease, full of hopes of a blessed immortality, departed this life, to the great and irreparable loss of his relations and friends, and to the great grief of his congregation." He left many descendants, some of whom reside within the county.





Mr. Antonides was succeeded by Rev. Ulpianus Van Sinderin. The latter came over from Holland in the year 1746. Immediately on his arrival and installation a difficulty arose between the pastors. Dominie Arondeus took offence because Dominie Van Sinderin performed a marriage service shortly after his arrival.

At this period, the whole Dutch Church in America was rent by the unhappy controversy known as "The Cœtus and the Conferentie." The Conferentie party adhered to past usage, and insisted that the work of educating and ordaining ministers and doing church work belonged to the mother country. The Cœtus designated the party who wished to educate and ordain ministers and do church work in this country. The whole Dutch Church was agitated by the discussion, and the churches of this county suffered in no small degree. Congregations, and even families, were sadly divided. Mr. Arondeus was, according to some records, a troublesome man. In the civil and ecclesiastical records, he is referred to in an unenviable manner; and so long as he remained, the churches were involved in difficulties. The grave charges of drunkenness and other crimes were made against him, and he was cited to appear before the Cœtus, a Classis in this country. He declined, and replied that he refused to acknowledge that body; but he would be willing to communicate with the Classis of Amsterdam. Sides were taken. Each party had adherents. The ministers went so far as to declaim against each other from the pulpit. In September, 1750, after a trial, the Cœtus deposed Mr. Arondeus, subject to the approval of the Classis of Amsterdam. This action was confirmed by the Classis of Amsterdam in January (12th) of the following year. This declared that Dominie Van Sinderin was the only lawful minister of Kings County. Into the merits of that controversy we will not enter; happily the conflict has long since passed away. The feeling, however, existed for several generations.

A short time after the deposition of Dominie Arondeus, a call was made upon Rev. Anthonius Curtenius, who had been settled over the Dutch churches of Hackensack and Schraalenburgh, since November, 1730. He accepted the call, and was installed over the five churches in May (2nd), 1755. His ministry terminated in one year and five months. He died, after a brief illness, Oct. 19th, 1756, in the 59th year of his age. Notwithstanding the brevity of his labors, he had made a good impression on the Long Island churches. His efforts were directed to the healing of the differences among the people, and removing the bitterness which the controversy between



the Cœtus and Conferentiæ parties had caused. The following sentences are from a Eulogy printed about the time of his death :

Concerning the blessed death of the Rev. Mr. ANTONIUS CURTENIUS, in his life the faithful pastor of the five united congregations of the Netherland Reformed churches of Kings County, who on the 19th of October, at his residence in Midwout, rested in the Lord. His peaceable nature and inclination was known and seen, and it was a subject of no doubt that he trusted reverently, with abiding faith, in the promises of the Saviour. How earnest he was! His sorrowful members must have been touched with his efforts for peace, which he often insisted on, and his offers of friendship made without success. \* \* \* \* \* It is thus evident that his Reverence, during his residence in these parts, and during the 26 years in his previous position, stood as a peaceable and peace-making pastor, of blameless behavior. \* \* \* He maintained his tranquillity to the last; and, in peace with God and all mankind, after a sickness of about 30 days, he found a quiet death, exclaiming with his parting breath, "O death, where is thy sting?" This caused uncommon sorrow to his beloved congregations, his friends, but most of all to his afflicted family, whose sole comfort was his glorious departure and happy death.

He was buried under the church in the village of Flatlands. He belonged to the Conferentiæ party, and was greatly grieved at the treatment he received from the Cœtus party. His death, however, was greatly lamented by all, who recognized that in his decease they had sustained the loss of an estimable shepherd and a devoted Christian.

In August, 1757, Rev. Johannes Casparus Rubel was called to be the pastor of the Kings County churches, and was the colleague of Dominie Van Sinderin until 1784, or until the close of the Revolutionary War.

Mr. Van Sinderin was a Whig. He was an earnest, active preacher. In the pulpit he made many gestures. He became very animated during the delivery of his discourses, so much so as to forget the limited space the pulpit allowed him. On one occasion, it is said, being more animated than usual, he leaned a little too far over the pulpit, and fell out. The story is that one of the deacons caught him in his arms and said, "Dominie, I have long expected you!"

Although an eccentric man, he was an earnest and practical preacher, and, by the use of illustrations, served to make the truth so plain that all could understand. In 1784 he was declared Emeritus, and a small salary was paid him until his death. He died on his farm, October 1st, 1803, and was buried in the village of Flatlands. Recently a handsome stone has been erected over his grave by his de-





scendants. It took the place of an old one, interesting because of the following Dutch inscription: "HIER LEGT HET LIGCHAEM VAN DEN WELEER WAERDE HEER, ULPIANUS VAN SINDERIN, IN SYN LEEVEN PREDICANT IN KINGS COUNTY. OVERLEEDEN DEN 23 JULII, 1796, OUD ZYNDE 88, JAAREN 7, MOANDEN 12 DAEGEN." His son was the founder and first President of the Long Island Bible Society.

The number of public weekly services held in the churches before the Revolution was greater than at present. The observance of Fast days and the holidays—Easter, Whitsunday, and Christmas—was particularly attended to. The Call to Dominie Rubel, among other duties, required him to preach twice on each Lord's day, and also on every Fast or Thanksgiving day, and on the usual Holy days, Christmas, Easter, and Whitsunday, and once upon the day following; likewise upon New Year's and Ascension day. Also a Preparation Sermon is to be delivered at the places where the Lord's Supper is next Sabbath to be administered, which is to be dispensed four times a year, together with pastoral visitation, admission of members, and catechising the children.

Dominie Rubel was not successful in his work among the Germans, with whom he labored at Rhinebeck and Red Hook, before he came to Kings County. He was styled by the German *Cœtus*, in 1755, "the rebellious Rubel," and requested to resign his charge. It is evident that his conduct was unchanged after he came to the island, and became pastor of the churches of Kings County. He was a man of good talents, but his life and preaching were lacking in spiritual power. During the close of his pastorate, the war for Freedom began. Dominie Rubel openly espoused the cause of England against the Patriots, and by his sermons from the pulpit and in his conversation among the people, he denounced in the severest terms all who took up arms for Independence. On one of the Fast days appointed by Congress, Dominie Rubel preached at Flatbush, and took as his text, "Honor the king;" and said, in his discourse, that people could live as well without a head as without a king. He went so far as to call the soldiers of our army "the devil's troops." A number of families sympathized with his sentiments, but a large majority of the people were Patriots. His conduct and disloyal sentiments awakened opposition. Unfortunately, this disloyalty was not his only sin. On account of drunkenness and the ill-treatment of his wife, he was, in May, 1784, deposed from the ministry. He died in May, 1797, and was buried in Flatbush.

Shortly after the commencement of the Revolution, on the





22nd day of August, 1776, the British troops took possession of this portion of the island. They landed at Bath, near the foot of the street on which the present church edifice stands. The battle of Long Island was fought five days later, August 27th. At the approach of the enemy many of the families left their homes. Most of them, however, returned again; but public religious services in this town were sadly interrupted during the war. Some families attended church at Flatbush. As evidence of this we have a Pass given by the British to allow one of our families on Sabbath to go through their lines.

The church building was used at various times by the British, for the different purposes of hospital and riding school. At the close of the war, in 1783, it underwent considerable repairs, at a cost of five hundred pounds (Continental money), and was devoted again to its original purpose for forty-three years.

At the close of the war, in 1784, on the 5th of October, the six Reformed Dutch churches made a call upon Rev. Martinus Schoonmaker, of Gravesend and Harlem. They gave him a salary of £150 a year, of which New Utrecht furnished £24, as her share of the salary and expenses. The work of Mr. Schoonmaker was greatly blessed. By his indefatigable labors, and sympathetic and kind manner among his people, he was, under God's blessing, enabled to restore the shattered congregations to unity; while his devoted life and earnest, spiritual preaching was instrumental in largely increasing the numbers and efficiency of the members of the churches. He appears to have been a man raised up by God for the time, and the needs of the Long Island churches, at that interesting yet critical juncture of their history. At his death, the churches were left strong and vigorous, and abounding in the work of the Lord. His memory is still precious among the older members of these congregations.

Rev. Martinus Schoonmaker was born at Rochester, Ulster County, in 1737. He studied the classics under Goetschius, from 1753-6, and theology under Marinus. He was licensed to preach in 1765, and was settled in Gravesend and Harlem from 1765 to 1783, when he became the pastor of the Kings County churches.

During the Revolution he was an ardent Whig. So highly was he esteemed, that the Congress in session at Harlem, on his word and statement, released a suspected Tory from arrest. Yet while his loyalty made him beloved by the patriots, he was dreaded by the British, who sought to effect his capture. One Sabbath, while he was pastor of Harlem and Gravesend, he preached in the morning in



Brooklyn. After service he was quietly informed of a plot of the British to arrest him as a spy, because he had been in the habit of conveying letters from Harlem to the brethren on Long Island. He used to sew them in his shirt, and on Saturday evening he ripped them loose, and after service on the Sabbath quietly handed them to an elder to distribute. The British had discovered this, and determined to take him. No time was to be lost. The Consistory dispatched several messengers on different errands—one to the Narrows, to have a boat in readiness—another to a relative, Mr. Williamson, of Flatbush, for aid. The elder, Mr. Rapelje of Quibblebush, with whom he staid, sent him on horseback, with his colored servant as a faithful guide, to a designated point on the road between Flatbush and New Utrecht. There he was met by Mr. Williamson with a conveyance, who drove him rapidly to the Narrows. Nor were they a moment too soon; for so closely did the Red-coats pursue, that when the Dominie hastened on board, and the boat as quickly as possible was swung out into the deep water, the bullets of the enemy whistled through the sails. He was taken safely over to Harlem. The American troops at that time occupied Harlem Heights. Afterwards he went up the river to Rochester, Ulster County, where he remained for a long time.

During his ministry, and that of his colleague, the change of language from Dutch to English took place. This change was rendered necessary by the desire of the young people, who were taught English at school. It is said that Dominie Schoonmaker once attempted to preach in English, but owing to his want of success he never repeated the experiment. Toward the close of his life, when he preached, he read the hymns in English. He possessed a vigorous constitution. In his 80th year, he said he could not complain of a single bodily infirmity; even his sight was perfect. He continued to preach in all the Dutch churches in the county until the year 1824, when, on May 24th, he died, in his eighty-seventh year. "He was a person of reserved and retiring habits, yet so courteous and polite that he won his way to the hearts of all. He was a good representative of the clergyman of the old school." He took an active part in ecclesiastical affairs, his name being frequently mentioned as a delegate to the General Synod. His labors were great and blessed. He came to his grave with a character unblemished. Few men have been more widely respected and beloved. He and his colleague were buried in Flatbush.

His colleague was Rev. Petrus Lowe. In 1787, a call was ex-





tended by the six congregations of Kings County to the licentiate, Petrus Lowe. It was laid before the Synod, and Mr. Lowe, having passed a satisfactory examination, was licensed to preach. His call having been approved, he was installed October 27th, 1787. His ordination took place in New Utrecht church, Saturday morning, and the sermon was preached by Rev. Mr. Schoonmaker. His installation took place in Flatbush the next day.

Rev. Mr. Lowe was born at Kingston, N. Y. From his early years he was remarkable for his piety. An old barn in Kingston has always been associated with Mr. Lowe, as the place where, when a lad, he frequently went to pray. He studied under Dr. Livingston. Rev. Mr. Van Pelt says of him: "He was social in his disposition, pleasant and friendly in his looks, agreeable and entertaining in conversation, having the happy faculty of mingling gracefully pious reflections therewith. He was modest and unassuming, ever seeking to be more alienated from the world, and more fully conformed to Jesus. Hence, by those unacquainted with him, his real powers were not at first appreciated. He was a man of industrious habits, and of a candid and liberal spirit. He labored with fidelity and zeal, speaking to the heart and conscience."

Mr. Lowe had learned the art of book-making, which he turned to a good account by gathering up and binding in a volume all the records of the church that could be found. He erected two dwellings in succession in Flatbush, and ornamented them with trees and flowers. His garden was the place of meditation; and while walking therein he prepared many of his sermons. One of his discourses has been printed. On the 10th of April, 1792, we find the following action. The service being held in New Utrecht once in six weeks, it was resolved, in United Consistory. That the service in the afternoon in Brooklyn, Flatbush and New Utrecht, should be in the English language, on the days when Dominie Lowe should preach. From Mr. Lowe's labors it is apparent that he was a diligent minister, of a social disposition, and an example to his people of humility and Christian affection. He died of cancer, June 10th, 1818.

During the ministry of Dominies Schoonmaker and Lowe, John Van Kirk Van Nuyse was chorister. His successors in the office have been Thomas Hegeman, Benjamin Larzelere, Mr. Ralph, Peter Roguet, and Andrew Hegeman, who is our present chorister, and has held the office since 1843.

I wish, at this point, to recall to mind, in order that they may not be forgotten, a few of the ancient customs which have become obso-





lete. In the old church, the number of the first psalm was set with movable figures suspended at the sides of the pulpit. These the clerk properly arranged before service, so that every one might readily prepare to sing. It was also the clerk's duty to have an hour-glass properly placed near the minister at the commencement of the sermon, and as the last grains of sand left the upper for the lower cavity, it was a reminder that the time had arrived for the conclusion. Some preachers, however, quietly allowed the sand to run out, and then informed their audience, that as they had sat so patiently through the one, they would proceed with a second. The collections during the service were taken in velvet bags attached to the end of long poles, with a small alarm bell fastened to the end. The best explanation I have heard of the use of the latter, is that it indicated when contributions were made. When a coin was given the bell rang; if it passed through a pew silently it showed that nothing had been contributed by the persons in that pew. It required experienced dexterity to handle them well, to avoid the pillars and the bonnets. Previous to 1802 there were no stoves in the churches. The ladies were accustomed to bring their footstoves, and to replenish them at a house near by. In simplicity of manner and in want of many blessings we enjoy, our fathers worshipped God, and truly found Him, as they waited in His courts.

In those days, when the ladies went out to spend the day or to make an afternoon visit at the parsonage, they carried their spinning wheels and flax with them. Among the old social customs was one to furnish the persons invited to funerals, with tobacco, pipes, and liquor—a custom which was sadly abused. This was happily abandoned about forty years ago. Funeral sermons do not appear to have been usual in our church in olden times.

About the year 1808, in consequence of the increase of population in the various towns, and the increasing need of a separate pastor in each town, the combination of churches which until then had existed, was in form dissolved, although in some practical features it continued a few years longer. Dominie Schoonmaker continued to preach in the different churches as long as he was able. In 1802, the church of Brooklyn called Rev. John B. Johnson of Albany. Rev. Mr. Schoonmaker took part in the installation service. In 1803, Rev. Peter Lowe became the pastor of the united congregations of Flatbush and Flatlands, whom he served until his death.

In July, 1807, a call was made by the church of New Utrecht on Rev. John Beattie, D. D. The call was accepted, and in the following year he was installed. Dr. Beattie was a native of Salem, Wash-



ington Co., N. Y. He had united with the Presbyterian Church under Dr. Proudŕt's ministry. He received his preparation for college at Kinderhook, and graduated at Union College, at Schenectady. He studied theology under Dr. Livingston, and was licensed to preach the Gospel in 1809. He labored for a time as a missionary in the western portion of this State and Canada, until he received the invitation of this church to settle as their minister, where he remained twenty-four years.

After the dissolution of the union of the churches, each church carried on its separate work with greater vigor and blessing than before. The church of New Utrecht was not an exception. The attendance upon the services increased, and many were added to its membership "of such as shall be saved."

In 1825, John Carpenter, M.D., organized the first Sabbath-school in the town, in the village of Fort Hamilton, which held its sessions in a barn. He was the founder of Sabbath-schools in New Utrecht. Owing to the removal of Dr. Carpenter from Fort Hamilton, this school was for a season discontinued. It was subsequently revived by Moses Allen, of New York, and still continues. While under Mr. Allen's charge, the Fort Hamilton and New Utrecht village schools joined the Sabbath-schools of New York City in their anniversary. At one of them, held in the old Castle Garden about fifty-one years ago, this school, on the roll of the S. S. Union, numbered 63. Mr. Allen's successors have been Mr. Horton, Mrs. Sarah Berrier, Mrs. Albert Van Brunt, Christopher Prince, M.D., and J. Remsen Bennett, who is the present Superintendent. The Assistant Superintendent is Mrs. Wm. J. Cropsey.

In 1826, Dr. Carpenter, having removed to New Utrecht village, organized the New Utrecht Sabbath-school in the old church. This school continues to this day. Of this he was Superintendent until his death. His successors were James Beekman, for a short time—Charles Lott, who was Superintendent about 16 years, or until his death—Thomas M. Hegeman, and Andrew Hegeman, who is the present Superintendent. The Assistant Superintendent is Simon W. Du Bois. An infant class was organized in connection with this school in 1869, by Henry Holt. In 1827, Garret I. Cowenhoven organized a Sabbath-school in Cowenhoven's lane, which, after flourishing a number of years, was discontinued. Fifteen years ago, the present school at Edgewood was organized by Mr. John McKay, who continues its Superintendent. The Assistant Superintendent is Mr. James C. Lott.





For a few years the church increased in numbers and power. Mr. Beattie was a man of industrious habits, and a good preacher. His manuscript sermons show that he was a man of good natural ability. But it appears he was indiscreet in manner, and, by attempting to manage the temporalities of the church, and by the introduction of politics in his discourses, he awakened opposition. Difficulties followed. They were increased by his determined pressure of the project to build a new church edifice. The walls of the old church were cracked, and by some they were regarded as unsafe and likely to fall. A part of the people favored the determination to build. But so great was the veneration for the old edifice that a large number opposed its demolition and were in favor of its repair.

The congregation became sadly divided. In 1828 the work of demolition began, and the stones in the old building were used in the construction of the new one. The site immediately in front of the old academy was finally selected. But grave difficulties arose to impede the progress of the work. The cost of the building was great, and not all of the people favored it. Many contributed to their utmost, and some even beyond their ability, to secure its completion. Eight or ten persons subscribed five hundred dollars each. Then during the process of its erection a violent north-east storm raged, and as the workmen had neglected to cover the top of the walls, the mortar became soaked, and they were weakened, and more than half of the walls, which were ready for the plates, fell. In addition to this, during the same year, serious sickness prevailed, and many of the leading subscribers died; so that, if the subscriptions had not been made the previous year, the erection of the church would have been indefinitely delayed. To assist in meeting the cost of building the new church the pews were sold at auction, subject to an annual rental for the support of a minister. Conditions were made for the lapse of the pews to the church, if the rental was not paid. Many persons purchased pews, taking the majority of those in the body of the church and on the sides of the pulpit, and many of those now under the gallery. The sale amounted to a large sum, which greatly aided the work. The church was completed and dedicated to the service of Almighty God on Thanksgiving day, 1829. The persons who had the supervision of its erection were John Van Deventer and James Cropsey.

The difficulties in the church not being composed, Dr. Beattie resigned his charge March 8th, 1834, and removed with his family to Lockport, N. Y., where he resided until his death, January 27th, 1864. The following minute appears on the books of the Classis of



Long Island, at the time of Dr. Beattie's resignation, Oct. 14th, 1834: "A joint application came before the Classis for the dissolution of the pastoral relation. The application for the dissolution was granted, and the Classis adopted the following: *Resolved*, unanimously, That this Classis unite with the Consistory of New Utrecht in expressing their regret at the circumstances which, in the providence of the Lord, has led to the separation of the Rev. John Beattie from them as their pastor, and, while they fervently pray that the Lord would pour out upon them as a people the spirit of unity and peace, and speedily send them another pastor after His own heart, to break to them the bread of life, they would most affectionately commend to the churches of our Lord and Saviour Jesus Christ their beloved brother, the Rev. John Beattie, as an able, faithful, zealous and successful minister of the New Testament, trusting that the great Head of the Church will soon appoint him another field of labor, and continue him long as a blessing to His church and people." At the time of Dr. Beattie's resignation the church numbered 68 members.

After the resignation of Dr. Beattie, the congregation was without a pastor about a year, when he was succeeded by the Rev. Robert Ormiston Currie, D. D. Dr. Currie was a native of Hudson, N. Y. He was a graduate of Rutgers College, and of the Theological Seminary at New Brunswick. After graduation he was appointed rector of the Grammar School in New Brunswick, wherein young men receive their preparation for college. A call was made upon him, and he accepted it, and was ordained February 15, 1835. He continued to serve the congregation until his death—a period of over thirty-one years. He happily healed the divisions of the people, and united the members of the congregation. By his judicious course, he bound the affections of the people to him, and strengthened their attachments to the church. Under his ministry the church prospered. During his pastorate a chapel was erected in the village of Fort Hamilton, for the accommodation of the Sabbath-school, and services were held there on the last Sabbath afternoon of every month. A lecture room was also erected in the village of New Utrecht. The number of sittings in the church was also increased, by the erection of a gallery. The church increased in her benevolent offerings, yet few comparatively were added to the membership. The ordinances were regularly dispensed, and waited on by the people. Some were added to the church, and God's children were instructed in the great doctrines of salvation. He preached the word faithfully, yet no mention appears of any season of religious interest during his ministry. Those who knew him well

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have remarked that toward the close of his life he seemed to be burdened by some great sorrow. It was, I doubt not, the burden many a minister carries, and by which he is borne down, when the truth he utters does not seem to result in the quickening of God's professed people, and the conversion of sinners. I feel almost authorized to state this as the cause of his sorrow; for I remember to have heard Dr. Howard Crosby, of New York, remark (in conversation), that the last time he met Dr. Currie before his death, the latter placed his arms around his neck and bursting into tears, said, "I wish I could see some more fruit of my ministry." But the Lord had ordered otherwise.

Still he did not relax his efforts of faith and prayer. Like Paul at Ephesus, he toiled on in public and in secret, even when his labors appeared the most fruitless and unavailing. But the seeds he cast were the seeds of God's Kingdom; the word which he preached "was quick and powerful." Relying on the promise of God, "they that sow in tears shall reap in joy," he continued faithful, in season and out of season preaching the truth. He was a beautiful illustration of the patient toiler in his Master's vineyard.

"Sow thy seed; be never weary,  
Nor let fears thy mind employ.  
Be the prospect ne'er so dreary,  
Thou shalt reap the fruits of joy."

After a season—as it always does—the seed of God's word, prayerfully and faithfully sown, took root, and sprang up, and waved in blessed harvest; but he did not live to gather it. Like Moses, he came to the distant view of the inheritance only. He lived to see a little interest in spiritual things awakened among the young people in the church, before he died. His last sermon in the church was preached from the 14th verse of the 80th Psalm—"Return, we beseech thee, O God of hosts: Look down from heaven and behold and visit this vine."

Dr. Currie was a man of more than ordinary attainments, both of a literary and theological character. He was an excellent classical scholar. In ecclesiastical affairs, he took a prominent part, and in church courts was looked upon as good authority on constitutional questions. In debate, he was welcomed as a colleague and dreaded as an opponent. In his pastoral work he was faithful and affectionate. He was kind, and at times humorous in manner, and without a trace of arrogance or self-importance. He was a man widely re-





spected. In March, 1866, while he was, as usual, preparing to attend a meeting of the Long Island Bible Society, he was taken with a severe paroxysm of pain, under which he ruptured one of the small blood vessels near his heart, and instantly expired. A tablet, with an inscription written by Dr. J. S. Lord, was erected in the church, to his memory.

Rev. Mr. Van Buren says of him: "He was a careful student. He had mental traits which rendered him competent to distinguish himself in any of the departments of learning. He was careful, candid, wise in counsel, a good adviser in ecclesiastical matters. An example of punctuality in attendance, and of courtesy and propriety in conference and debate with his ministerial brethren; and as such he is held in memory, esteemed and respected.

The sudden death of Dr. Currie produced a profound impression upon the congregation and vicinity. Many persons were led by it to serious reflection. A blessed revival followed. Special meetings were held for nine weeks. Although it was the spring-time, the people found time for these services. They left their ploughs an hour earlier than usual, in order that they might be at the place of prayer. At these services Rev. Hugh S. Carpenter, D. D., Rev. C. L. Wells, Rev. C. Brett, and others, greatly aided the work. The result was a large ingathering of souls. The church had an accession of 69 on confession, in one year—a number equal to one-half of its former membership. Many of the converts, in their examination for admission to membership, referred to his sermons as the means whereby they were brought to reflection. At his death the number of members was 137.

After the death of Dr. Currie, the church was vacant for a period of fifteen months. The present pastor of this congregation—a graduate of Rutgers College and of the Theological Seminary at New Brunswick—first preached in this church by invitation, Nov. 11th, 1866. In the following spring a call was made, and he was installed on June 27th, 1867. He is the third pastor of this church since its separate existence. The sermon on that occasion was preached by Rev. Wm. Brush, of Bedminster, N. J., the charge to the pastor was delivered by Rev. M. G. Hansen, of Gravesend, and the charge to the people by the Rev. C. L. Wells, of Flatbush. Ten years have passed away since I came among you. Of what has been crowded into them, I purpose on this occasion only to make a brief mention.

The revival, which preceded my entrance upon the work, not only added to the church membership, but it also increased its usefulness and power. The hearts of all were warm, and, under the impulses of the



Holy Spirit, were led to devoted effort for Christ's cause, and to liberality toward the work beyond our own bounds. Our church had enjoyed a good reputation for liberality. What the amount of contributions were before the time of which I speak, we have no means of knowing. In the last ten years there has been raised over twelve thousand dollars for benevolence outside of our own field, and the congregation has raised thirty thousand dollars for improvements in the church edifice and chapels, and the parsonage and congregational purposes. In the year 1869, a handsome stone chapel was erected at Edgewood, by the generosity of some of the members of the congregation, at a cost of six thousand dollars. A Young Men's Christian Association was organized in 1869. In the year 1875 an addition to the church edifice, for the organ and choir, was completed, at a cost of forty-seven hundred dollars. It was rededicated November 7th, 1875. In these ten years God has not left us without tokens of His favor and blessing. No year has passed without bringing accessions to the membership. In the early spring of 1876, another gracious outpouring of the Holy Spirit was enjoyed. Special meetings were held during six weeks, and forty-seven were received into church fellowship—forty-five of them upon confession of their faith in Christ. The most of them were young people. Forty-five members of the church have died during this period, all of them dearly beloved, many of them *pillars* in the house of the Lord. Many have been certified to other congregations, and now the church numbers two hundred and forty-five members. To God be all the praise.

The following is an extract from the last Annual Report of the Consistory: "By God's blessing we come to our two hundredth year, having a larger membership than ever before were identified with us. The last indebtedness which had been incurred by the alterations of the parsonage, and by the enlargement of the church, and the purchase of an organ, has been cancelled by the generous gifts of the people, while the calls of benevolence have been met with liberality." More than one-half of the present members and supporters of the church are the descendants of those who were its members and supporters before the Revolutionary War. It is a gratifying fact to find that my ancestors were among them.

During the last one hundred years this church has given a number of her sons to the ministry of the Lord, and her daughters as helpmeets to many clergymen. We mention the names of Rev. George Barcalow, Rev. Peter Van Pelt, Rev. Philip Duryee, Rev.





Hugh S. Carpenter, D. D., Rev. Charles H. Pool, and Rev. Charles S. Wright. The last three occupy positions of usefulness; the others have passed away to their reward.

This is a sketch of the past two hundred years. Such has been the ministry God has given you. This is a brief review of the history of God's care and love and faithfulness to this congregation since its origin. For over one hundred and fifty years it was the only church in the town. How much this church has blessed this town! What good it has done our families cannot be estimated in this world. Whatever of truth and of sound theology and of early training in the love of the right we possess, we are indebted most of all to her. Of many it is written, "This and that man were born there."

But having already occupied much time, and perhaps exhausted your patience, let me bring my discourse to a close with the presentation of two thoughts which the review of the past two hundred years suggests. The path has not been all joyous. There have been alternations of trials and triumphs; yet goodness and mercy have followed this congregation throughout all its history. "The Lord hath been mindful of his covenant." He hath blessed us, and will He not bless us still? If we seek Him, He will be found of us. If we are faithful, He will not forsake us. He will "look down from heaven, and behold, and visit this vine."

Let me mention two things which it appears God's goodness to this congregation in the past calls loudly for. One is, *our entire consecration to Him*. The retrospect of the past, the thought of God's uninterrupted preservation and blessing, ought to lead all to a renewed and fuller consecration of all we have and are unto Him who loved us, and gave Himself for us. Some of you remember well all the pastors, from Dominic Schoonmaker until the present. Could we recall them for a brief season, and have them here once more to speak to us some important message, we do not doubt their message to us would be the same they so tenderly and earnestly spoke to you years ago. "*Be ye reconciled to God.*" "*Forsake not the assembling of yourselves together.*" "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" "*Be thou faithful unto death, and I will give you a crown of life.*"

The other duty called for by this review is *gratitude*. Gratitude for past mercies. Every one who is in any way connected with this church, has reason to be grateful. The Church of our Fathers is our church. This church, organized for the worship and service of God, is no less effective because it is old; but, on the contrary, because of



this fact, there is gathered around the name and the place associations most dear, which are calculated, among the thoughtful and devoted, to increase her power for good. When Israel had crossed the Jordan, God bid them take stones from the midst of the stream and erect a memorial as a sign; and when their children said, "What mean ye by these stones?" they should let their children know that Israel had come over Jordan on dry land. And as we come up, by God's gracious guidance, out of a second century, we also should show to our children that we have the spirit of our fathers; and when the children say, "What mean ye by this service?" the fathers may reply, "It was in grateful remembrance of the way in which God had led our venerable church."

One day, in yonder harbor, a person was observed in the water, and almost drowned, because he was unable to swim. A stalwart man plunged in, and lifted him up and sustained him and brought him to the dock in safety. He was saved, when it seemed that he must have perished. He turned to his rescuer and asked, "What can I do to show my gratitude?" He went to his home and related to his family the story of his peril and his rescue. And it touched their hearts and awakened the inquiry of the wife and of the children, "What can we do to show our thankfulness?" How many of us have friends and parents and children, who through the instrumentality of this Church of God have been rescued; and shall we not ask, "What can we do to show our gratitude?" If nothing more, it ought to awaken every one to greater interest in the work of the Lord. Two hundred years of experience of God's care and blessing ought to confirm our faith in the Lord, in the fruitfulness of His word, in the faithfulness of His promises. It ought to quicken every one to earnest activity. Shall we be true to the faith of God? Shall we be true to the standard our fathers gave to us, on which, above every other, is the name of Jesus?

"Let us learn from their example. In humble penitence and loving faith; in steadfast loyalty to Christ Jesus; in pure, peaceable and patient continuance in every path of duty toward God and all men, let us go forward and discharge the mission which God has committed to our hands. And so, when another hundred years shall be added to these, and we shall have gone the way of all the earth, to mingle our dust with the dust of our fathers and mothers, shall our descendants come to lay their tribute on our graves, and say, with filial pride, 'They were faithful to us, as their fathers were faithful to them.'"

God grant it, for Christ's sake. Amen.





ADDRESS  
ON THE  
ANNALS OF NEW UTRECHT.  
BY  
TEUNIS G. BERGEN.

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LADIES AND GENTLEMEN:

AT the request of your Pastor and Consistory, I have prepared and will attempt to give, a condensed account of the annals of New Utrecht in olden times, commencing at its foundation and ending about the period of the Revolutionary War.

The first reliable account we have of the Bay of New York, on which the town of New Utrecht is situated, is that of Hendrick Hudson, who, on a voyage of discovery in 1609, entered the same. The lands about the Narrows, he states, "were as pleasant with Grasse, and Flowers, and goodly Trees, as ever they had seen, and very sweet smells came from them." The discovery of the Bay of New York by Verrazzano, a Florentine in the service of the King of France, in the spring of 1524, as set forth in our old histories, has lately been clearly proved, by the Hon. H. C. Murphy, to be a myth, and without foundation.

The first application for land in New Utrecht to the Director General and Council of New Netherlands (as this country was then called by Europeans), after the first settlements in the colony, was that made by Antony Jansen van, or from, Salee, in Africa—a banished settler of New Amsterdam—for 100 morgen, or 200 acres, on the 3rd day of August, 1639; which was granted, and a patent issued for the same, on the 27th of May, 1643. These premises were lo-





cated partly in New Utrecht and partly in Gravesend, as the town boundaries are now fixed. He probably removed to these lands immediately after the granting of his application, and was recognized as a resident of New Utrecht shortly after its organization as a town—his dwelling being located, as is supposed, at what is now known as Unionville—and he was undoubtedly the first European settler who occupied lands within the boundaries of this town and its neighbor, Gravesend. The Van Sicklen and part of the Emmons family of this locality are his descendants.

November 22nd, 1652, Cornelis Van Werckhoven, a member of the West India Company—who, it may be said, were the European proprietors of New Netherlands—purchased of the Indian proprietors what is commonly known as the Nyack tract, extending along the Narrows and Lower Bay, from the line between the farms late of Albert N. Van Brunt and that late of Chandler White, to what is known as Cortelyou's Lane, or the road leading from the Bay near the residence of John C. Bennett, to the village of New Utrecht. Under this purchase a much larger tract was claimed—covering about the whole town and a part of Brooklyn—which was finally narrowed down to the above boundary. The price paid was, 6 shirts, 2 pairs shoes, 6 pairs stockings, 6 adzes, 6 knives, 2 scissors, and 6 combs. The intention of Van Werckhoven, under the regulations of the West India Company, was to become a patroon, or feudal lord, over this territory. One of the conditions imposed by the Company on their large grants was, that the grantee should within four years place 100 settlers over 15 years of age on his premises. If Van Werckhoven had succeeded in his attempt, the soil of New Utrecht would probably to this day have been held by one family, and cursed with leasehold tenures like unto that by the Rensselaers and others on the Hudson.

Van Werckhoven, shortly after his Indian purchase, commenced settlement on his lands, returning to Holland in 1654, to obtain the requisite number of settlers to entitle him to his feudal privileges, leaving Jacques Corteljau, the private tutor of his children, to manage his affairs during his absence. Before leaving, he built a residence and secure retreat, enclosed with palisades, on his purchase, sufficient to baffle any attack by the Indians. This was the second house built in the town, and, as near as can be ascertained, was located on the site of, and its walls are probably included within, the present residence of John C. Bennett. Van Werckhoven did not return to this country, dying in 1656, leaving a widow and two children.



Corteljou's management of the affairs of Van Werckhoven appears to have been unsatisfactory to the heirs, who, in 1658, petitioned the Directors in Amsterdam to compel him to account and deliver over the property. To this Corteljou answered that in the first place he ought to be paid the "sums due him by writings, acts of Notary Public, and advanced money." The Directors directed and urged Director Stuyvesant to attend to the matter; but no settlement appears to have been made, Corteljou remaining in possession, and managing, after founding the town of New Utrecht, to hold the same until after the conquest of the colony by the English, when he obtained from them a patent for the part he held. There is documentary evidence showing that Van Werckhoven left debts which Corteljou paid; and it may be that his claims equaled the value of the property. From a suit in 1658, it may be inferred that Van Werckhoven erected a mill on his tract.

Corteljou having no means to procure the necessary settlers to secure the whole of Van Werckhoven's tract, in 1657 applied to the Director General and Council for consent to found and lay out a town on the same. His petition was granted on the 16th of January of that year, on which day he proceeded to lay out 20 lots of 25 morgens (50 acres) each, which were assigned to the following founders who were desirous of making the settlement, and to most of whom patents were afterwards granted:—

JACQUES CORTELJAU.  
 NICASIVS DE SILLE,  
     (the Heer Councillor and Fiscaal).  
 PETER BUYS.  
 JACOB HELLAKERS, alias.  
 SWART (Swarthout).  
 JONCKHER JACOBUS CORLAER.  
 JOHAN TOMASSE (Van Dyck).  
 RUTGER JOESTEN (Van Brunt).  
 PIETER ROELEFSEN.  
 CORNELIS BEEKMAN.

JOHAN ZEELEN.  
 ALBERT ALBERTSE (Terhune).  
 WILLEM WILLEMSE (Van Engen).  
 HUYBERT STOOCK.  
 PIETER JANSEN.  
 JAN JACOBSEN.  
 JACOBUS BACKER.  
 JACOB PETERSE.  
 CLAES CLAESSEN (Smit).  
 TEUNIS JOOSTEN.

In addition to their farms, each settler had a village plot, for a residence.

Of these 20 settlers, Van Brunt is the only one who has male descendants now residing in the town, and Corteljou, De Sille, Van





Dyck, and perhaps Terhune, are the only ones who have female descendants among us.

The village and town was named New Utrecht, after Utrecht in Holland, an ancient city on the Rhine, of near 48,000 inhabitants, of which place Van Werckhoven held the office of schepen.

The first house erected therein was a small square one, of clapboards, removed by Jacob Hellakers (who was a carpenter) from Gravesend.

De Sille, Van Brunt, and Peter Buys contracted, in November, 1657, with Hellakers, to erect for them dwellings. These houses were completed in 1658; De Sille's being 42 Dutch feet (39ft. 6¾in. English) in length, and the first in the town which was covered with tiles. This house was the old stone building south-east of the old church edifice and burying-ground; torn down in 1850, and last occupied by Barent Wyckoff, who inherited the same from Rutger W. Van Brunt.

It was, with the surrounding grounds, sold at public vendue on the 29th of March, 1674, by Adrian Hegeman of Flatbush, auctioneer, by order of Nicholas Bayard, curator, or trustee, of Nicasius De Sille and Catrina Croegers, his wife, to Rutger Joesten Van Brunt—the conveyance for which I hold in my hands and exhibit. This conveyance is in a good state of preservation, is three years older than the date of the church organization whose anniversary we are now celebrating, and is dated only seventeen years after the first settlement of this village.

De Sille was an educated man—unfortunate in his latter days—who wrote the early records of this town from its foundation to December 15th, 1660, from which I have gleaned much that I give you, and whose beautiful penmanship is probably superior to that of any one of the assemblage now before me.

In the war in 1659 with the Esopus, or Kingston Indians, the settlers, having the Nyack Indians in their immediate vicinity, and fearing a general rising among the Long Island tribes, became alarmed for their safety. As a place of refuge they fortified De Sille's house by surrounding it with palisades, and kept a strict watch.

About this period Nicasius de Sille, the Fiscaal of the colony, was appointed schout, or sheriff, of the town, and Jan Tomasse (Van Dyck) sergeant.

In 1660, Jan Tomasse (Van Dyck) and Jacobus Van Curler were appointed overseers (magistrates) of the town; at which period there appears to have been 11 dwelling houses in the village.



February 6, 1660, Petrus Stuyvesant, the Director General, and the Fiscaal De Sille visited the village, on which occasion the inhabitants hoisted the Prince's flag on a high pole in the center of the settlement, and Rutger Joesten (Van Brunt) gave a public entertainment. This was the first banquet and flag-raising in the place of which we have any account.

February 23d, 1660, the Director General and Council ordered the village to be enclosed with palisades, a block house to be built in the center thereof, and to cut down the trees within gunshot, to prevent, in case of attack, the Indians from skulking behind them. Also to make provision for a mill and public pound.

In the same month a general proclamation was issued, ordering those who resided in separate dwellings outside the villages to abandon and destroy or unroof them, and to remove to the villages for protection. Albert Albertsen (Terhune) who hired the plantation of Cornelis Van Werckhoven, for disobeying the order, was fined, on the 19th of August, 50 guil., and ordered to stand committed until the fine was paid.

In October of the same year, in consequence of one of the villagers having done amiss—to frighten the vicious and encourage the virtuous—the Fiscaal furnished a half dozen shackles, with an iron rod and good lock. About this date, the Fiscaal, Jan Van Cleef, and Titus Syrax—for the accommodation of the inhabitants—bought of Jacob Wolfertse Van Couwenhoven, a horse mill, with its appendages.

On the 22d of December, 1661, a court of justice, consisting of a schout and three commissaries, was appointed for the town, with criminal and civil jurisdiction; allowing an appeal in judgments exceeding 50 guil. to the Director General and Council. Of this first court, Adrian Hegeman, of Flatbush, was appointed schout, and Jan Tomasse (Van Dyck), Rutger Joesten (Van Brunt), and Jacob Hellakers, commissaries.

In the year 1663, Thompson, in his History of Long Island, says, one of the clergy of New Utrecht was accused of having married himself, while he had another wife living. He alleged, by way of excuse, that his first wife had eloped without any just cause, and being minded to take another, he considered he had as good a right to execute the ceremony for himself as for any other person. This reasoning failed to satisfy the court, who declared the marriage void, and fined the delinquent 200 guilden, or 40 beaver skins; and also 40 guilden more, for his insolence and impertinence to the court. There being no clergyman that we have any account of residing at this period in





the town, the delinquent—if there is any truth in the story—may have been the schoolmaster.

In 1663, while Director Stuyvesant and the colony were engaged in a new war with the Indians at Esopus, and there was danger of a general rising of the Long Island savages, the English towns on the island revolted, and endeavored to unite themselves with Connecticut, whose people were noted for their efforts to pilfer the territory of their Dutch neighbors. An arrangement was finally made with Connecticut, by Stuyvesant, to refer their difficulties to their superiors in Europe. Contrary to the arrangement, the towns of "Hempstede, Gemaco, Newtown, Oysterbay, and Gravesend" entered into a consolidation, as they termed it, to manage their own affairs, without the assistance of Connecticut or New Netherlands. They employed Capt. John Scott, an unprincipled adventurer, to act as their president. He proclaimed Charles the Second to be their "dreade sovereign," and set out, with 70 or 80 horsemen, and 60 or 70 foot, to reduce the Dutch towns. He first marched to Breukelen (Brooklyn) ferry, where he addressed the wondering inhabitants in English—of which they understood not a word—and hoisted the English flag. Here he was met by Secretary Van Ruyven, who invited him to drop over and see Director Stuyvesant; which he declined, threatening, if Stuyvesant met him, he would run his sword through him; which Van Ruyven said would not be a very friendly act.

After making considerable disturbance among the residents, he marched to Midwoud, or Flatbush, where his tumultuous conduct was such as to cause the peaceable inhabitants to look on with amazement. They next proceeded to New Utrecht, where Scott mounted the block house and harangued in English; but all that the listeners could understand was, "this country and all America, from Virginia to Boston, belongs to King Charles." When in the block house, he upset the little cannon and its carriage, which was mounted therein, which his men afterwards, by his orders, remounted in another port-hole, in the king's name, which he called the King's Port, and fired a salute. He required the magistrates to submit to the king's authority, which they refused to do; on which he threatened to punish them. An Englishman from Hempstead Plains, in searching for one Matthys Pickstaert, entered the house of Rutger Joesten Van Brunt, threatening to run through with a sword Tryntje Claes, his wife, unless the man was produced.

Scott also visited Amersfoort, (Flatlands); but all his efforts to induce the Dutch towns to acknowledge his "dreade sovereign," fail-





ed; they being loyal to their fatherland and not relishing Puritanical intolerance or English interference.

The effect of these outrages was to produce confusion and continual bickerings between the Dutch and English settlers, which continued until a squadron, under Col. Nicolls, on the 8th. of December, 1664, made its appearance in the harbor, and, with the assistance of forces from New England and the English towns on the Island, in the name of the Duke of York conquered the colony. This shameful conquest was made at a time of peace between England and Holland, and resembles an act of piracy more than an honorable act of war. Not satisfied with this, they crowned their iniquity by selling some of the Dutch soldiers who were taken prisoners, as slaves in Virginia. In this barbaric act our Puritan neighbors (who where in the habit of selling all captured Indians for slaves), may be said to have participated. Two hundred years ago, the ancestors of the men who had so holy a horror of negro slavery (which cannot be justified), sold not only negroes and Indians, but also white men. If slavery is a deadly and unpardonable sin—as lately maintained by some—where are the souls of these ancestors now?

Under the English government, the state was divided into shires and ridings, of which the towns of Kings County, Staten Island and Newtown, constituted the West Riding of Yorkshire.

In June, 1665, New Utrecht was directed to furnish 300 palisades, 13 feet in length—her quota for the defence of the City of New York.

At this date, Beef sold for 2*d.*, Pork for 3*d.*, and Butter for 6*d.* per pound. Wheat was 5*s.*, Rye 2*s.* 6*d.*, and Corn 2*s.* per bushel. Victuals, 6*d.* per meal. Labor, 2*s.* 6*d.* per day. Lodgings, 2*d.* per night. Board, 5*s.* per week. Beer, 2*d.* per mug. These prices varied but little during the next twenty years.

On the 15th of August, 1668, Gov. Nicolls issued a patent to the town, in the usual form.

In March, 1672, England and France declared war against the Netherlands. On the 23d of July, 1673, during this war, Evertsen and Bincks, with a Dutch squadron, arrived in the Lower Bay, and on the 30th of July, the City of New York and the province were surrendered to them, to the great joy of the Dutch settlers, whose experience of the English government was not very satisfactory.

Under the new government, Thomas Jansen, Hendrick Matysen (Smack), Jan Thomasse (Van Dyck), and Jan Van Deventer were appointed schepens of New Utrecht.



On the 29th of August all the men of New Utrecht, 41 in number, took the oath of allegiance to the Netherlands.

On the 1st of October the Governor General and Council, among other instructions, ordered the sheriffs and magistrates of towns to "take care that the Reformed Christian Religion be maintained in conformity to the Synod of Dordrecht, without permitting any other sects attempting any thing contrary thereto."

The colony remained under its Dutch rulers until the 10th of November, 1674, when it was finally surrendered unto the English, in pursuance of the provisions of the treaty of Westminster.

In 1675, the dwelling-house of Jaques Corteljau and the greater part of the village of New Utrecht were destroyed by fire. On the 1st of May of said year, Andross, the English Governor, issued a recommendation to the magistrates of Brooklyn, to request the people of their town to assist Corteljau with one day's work in rebuilding his house, and also to assist his neighbors in the town of New Utrecht in their present distress. Fifty scheples of winter wheat and 58 scheples of peas were purchased by the justices, of Daniel de Haert, for the use of the inhabitants, who probably lost most of their grain by the fire, and were in danger of starvation.

November 11, 1779, the same dwelling-house (or the one erected on its ruins) was again destroyed by fire; it then being owned by Isaac Cortelyou, and the lower part used as a bakery by the 33d British Regiment. The fire accidentally occurred in consequence of a part of the 71st British Regiment landing some of their sick, and kindling fires in the building, it being a very windy day.

About this same period (1675), in consequence of the fear of an Indian war—especially on the part of the Long Island Indians—the Governor required a strict watch to be kept, suspicious actions on the part of the Indians to be reported, and in localities where no block house, or stronghold, existed, the same to be erected as a refuge for the wives and children of the settlers, and the wives and children of the friendly Indians, with whom good faith should be kept.

In 1679 and 80, Peter Sluyter and Jasper Dankers, two educated and speaking members of a sect known as Labidists—an offsprout from the Dutch Reformed Church—visited this country in search of a location to found a colony. Among their fellow passengers were Garret (Van Duyn) the rademaaker, or wheelwright, a former resident of New Utrecht, and Jan Tuenissen (Van Dueyckhuysen), of the Bay, or Flatlands. On the vessel entering the Narrows, it was boarded by the Nyack Indians, from a canoe.





After spending some days in New York, the travelers, under the guidance of Garret the rademaaker, passed through Brooklyn and Gowanus to the west end of the Island, called Nyack, where they found the plantation of the Nyack Indians, on which there was growing maize, or Indian corn. They found the whole tribe, consisting of seven or eight families, dwelling in one house, about 60 feet long, 14 or 15 wide, and so low that they could hardly stand up in it—the sides and roof being made of reeds and the bark of trees. They had domestic animals, such as dogs, poultry, and swine—which they had learned from the Europeans how to keep—and had peach trees full of fruit. For a more full account of these Indians, I would refer you to the Hon. H. C. Murphy's interesting translation of the journal of those Labidists.

From Nyack the party proceeded to the land of Jacques (Cortel-jau), which they found fruitful, and then to his house. They found him an old man, who had studied philosophy, a mathematician and land surveyor, who spoke Latin and good French; but the worst of it, they said, was his being a Cartesian, a follower of Descartes.

They went to the village of New Utrecht, a half hour's walk from his house, which was almost entirely rebuilt since the fire, and several fine stone buildings erected. They spent the night in Jacques' barn, on some straw spread with sheepskins, and in the midst, they said, "of such a constant grunting of hogs, squealing of pigs, bleating and coughing of sheep, barking of dogs, crowing of cocks, cackling of hens, and especially of such a quantity of fleas—and these with the barn doors open, through which a strong north-west wind had a passage—that we could not sleep; but we could not complain, as we had the same chamber as his own son usually slept in." The small-pox was at this period raging in the vicinity—two of Jacques' children being prostrated with it in his house—which accounts for their poor accommodation. They entered one house where there were two children lying dead; one had been buried the week before, and three others were then sick.

They afterwards visited Do. Van Zuuren, who, they say, was a Cocceian, "a plain, companionable man, who mixed freely with his people, and sympathized with them in their labors."

On another occasion they met the Dominie at Flatlands, whom they found "chatting and gossiping with the farmers while they talked about worldly things, without giving them a single word of reproof, or about God, or religious matters. It was all about houses, and cattle, and hogs, and grain." The persecution of the Labidists by the



mother church in Holland would naturally tend to cause them to be prejudiced against her ministry; hence their unfavorable opinion of Van Zuuren.

On the 13th of October, 1685, at a meeting of the Council, the quit rent of New Utrecht was fixed at six bushels of good winter wheat, to be delivered in New York. This quit rent continued to be paid probably until the Revolution; after which, in 1786, the Supervisor of the town paid the State Treasurer £33 15s. in full for arrears, and as a commutation for future quit rents.

May 13th, 1686, Gov. Dongan granted a new patent to the town. In September, 1687, fifty-two individuals—probably all the adult males in the town—took the oath of allegiance to the British crown.

The principal business of the farmers was the cultivation of grain and tobacco, and the raising of cattle, which required large farms. Being straitened for room, in consequence of the increase of their families, and the arable land in the county being all taken up, at this period commenced the emigration from Kings County to the adjoining provinces; East New Jersey being the favorite locality, from which Monmouth, Somerset and Middlesex counties are filled with the descendants of our early settlers.

In those days luxuries had not attained a foothold; a few pewter plates and dishes for the table, stools and benches, a chest or two, and bed, and no carpets, constituted the main furniture of their houses. Their farms and the surrounding forests and waters furnished their food. The fruits, sweets and spices of the tropics were generally unknown, and their clothing was mainly the production of their farms, manufactured at home. They were noted for their integrity, and in their simple habits were as happy and contented, if not more so, than we are with all our luxuries.

On the dethronement of James the Second, and the securing of the throne of England by William of Orange and Mary, Nicholson, the Governor, who was suspected of being a Papist, fleeing, the militia took possession of the City of New York and fortifications, and the inhabitants elected a Committee of Safety, who proclaimed William and Mary, and induced Jacob Leisler to act as Lieutenant Governor. Leisler, having come to the country as a common soldier and risen to wealth and distinction by his own efforts, was opposed by the aristocratic or old wealthy families, who had been in the habit of associating with the titled Governors, and basking in their sunshine.

The country was thus divided into two factions, who bitterly op-





posed each other. On the arrival of Governor Sloughter, in March, 1691, he sided with the aristocratic faction, who were determined on the destruction of Leisler. Through their machinations, Leisler and many of his adherents were seized and imprisoned, and tried for treason. Leisler and his son-in-law Millbourne were found guilty and unjustly executed, and their property confiscated—which latter penalty was afterwards reversed by the government of the mother country. The court at the same time condemned Myndert Korten, of New Utrecht, to suffer death and confiscation of property. Korten had been one of Leisler's adherents, and held the office of High Sheriff of the county under him. My sympathies, as you perceive, are with the followers of Leisler, of whom my ancestor, Michael Hansen Bergen, was one. Those of Mr. Sutphen, my pastor, appear to be with his opponents.

In July, 1692, Do. Varick, the pastor of the Dutch churches of Kings County, and Jacques Corteljou, petitioned the Governor against Korten, and requested that Joost De Baene be retained as school-master and reader, or prelector, of the church, he having been removed for refusing to side with Korten and Leisler.

They accused Korten of leading troops from New Utrecht to the fort in New York, for Leisler. Myndert Korten and Gerardus Beakman, of Flatbush, after being imprisoned in the City of New York more than seventeen months, on petition for pardon, were finally released on the 15th of March, 1694, and escaped the doom which their enemies desired to impose upon them.

On the 8th of November, 1692, the Court of Sessions ordered a good pair of stocks and a good pound made in every town in Kings County. The stocks in New Utrecht, some 50 years ago, were located on the southerly side of the main road in the village, nearly opposite to the site of the old district school-house. On one occasion, one of the dominies of Flatlands found the missing wheels of his wagon fastened in the town stocks.

At a militia training on the plains, in Flatlands, in 1693, Captain Jacques Corteljou being in arms at the head of the New Utrecht company, Arian Hagecell, of Bushwick, said to the people present, in Dutch, "*Slaan wy der onder, wy zyn drie tegen een*"—in English, "Let us knock them down; we are three to their one." For these seditious words he was tried by the Sessions, and fined twenty shillings.

At the Sessions in 1696, the Grand Jury indicted a negro named Comeiny, belonging to Myndert Korten, for breaking the Sabbath





by ploughing. Comeing confessed his guilt, was fined six shillings, and ordered committed to the custody of the sheriff until his fine was paid.

A deputy sheriff being sent to Korten's to execute the order, Korten interposed, locked his doors, protected the offender, and said "he would not obey, neither did he value any of their orders." This being reported to the court, the sheriff was ordered to take Korten into custody and hold him until he gave bonds for his good behavior and appearance at the next Sessions.

The members representing this town in the Hempstead Assembly of 1665, were Jacques Corteljou and Balthazer Vosch, Jun.

The first constable after the English conquest, on the records, is Hendrick Matysen Smack, in 1669.

The first *opziender*, or overseer, of which any account has been seen, is Luykes Mayerse, in 1672.

The first member of the Governor's Council, a resident of this town, is Jacques Corteljou, in 1675; who in the same year appears to have been the first resident who held the office of justice of the peace.

The office of town clerk was instituted by Gov. Andross, on the 3d of May, 1679; but there is no account of any one holding the office in this town earlier than Joost de Baene, in 1686.

The first assessors on the records are Myndert Korten and Jan Hansen (Van Nostrand), in 1687.

The first resident of the town representing the county in the State Assembly, was Myndert Korten, in 1698.

The first resident of the town who was first Judge of the Court of Common Pleas of the county, was Cornelis Van Brunt, in 1716; and the first Assistant Judge was Peter Corteljou, in 1702.

On the first organization of a Board of Supervisors in the county, in 1703, Joost Van Brunt was chosen to represent the town; previous to that date, the county business was managed by the justices of the peace and sessions.

The first commissioners of highways on the town records are Aert Van Pelt and Andries Emans, in 1721.

Among the deputies sent from the county to the Provincial Congress of the State of New York in 1775, to oppose British aggression, was Denyse Denyse of New Utrecht.

May 9, 1704, the Court of Sessions ordered "that no towne laws or orders be brought into this court in Dutch, or any other language than English." In 1705, the county expenses were £146. 12s. 9d.



January 19, 1708, Joris Greer and Jacobus Woutersen walked on the ice from Staten Island to Long Island. This feat has been performed in my day by Colonel Church.

April 26, 1714, Jacques Corteljou petitioned the Governor to be excused from serving as constable, to which he had been chosen, in consequence of his being unacquainted with the English language.

At the Court of Sessions of May 10, 1715, the Grand Jury indicted Hendrick Hendrickson, Jaques Tunisen (Denyse), Hendrick Emans, Wm. Boyle, and George Andresson, of New Utrecht; John Ver Kerk, of Flatbush; Jacob Van Dyck, and Evardus Brower, of Brooklyn; Abm. Van Tuyle, Jochim Van Hamen, Barent Marelius, Abm. Marelius, Abm. Lake, John Lake, Andries Bouman and John Duriand, of Staten Island, with other disturbers unknown, to the number of 30 persons, for assembling in the latter part of June last past, with arms, &c., at New Utrecht, assaulting and wounding Joost Van Brunt, so that his life was despaired of; also for entering and breaking his close and cutting down and carrying away about 30 acres of his corn growing on the same. It does not appear what Van Brunt had done to offend these parties; but it may have been caused by a dispute in relation to the shad fisheries.

From a receipt on the church books, of October 3, 1724, of J. M. Sperling for salary, it may be inferred that he was at this date school-master of the town and precentor of the church.

In these modern days, the feat of persons crossing the East River on the ice occasionally occurs. In 1752, it was so frozen that a team of horses and sleigh passed over.

In 1760, the share of the town of the county expenses was £7 2s. 7½d.

About this period, a watch was kept at what was known as the Beacon, located, as near as can be ascertained, on the high grounds in the rear of Fort Hamilton, to give notice of the arrival of vessels — an invasion by a French fleet being feared.

From early in May until November, in 1762, no rain fell on Long Island — the most remarkable drought ever known in this country — which caused great distress.

February 2, 1786, the mercury was 24° below zero, on Fahrenheit's thermometer.

Until the Revolution, Dutch as well as English was taught in the schools.

Previous to the Revolution, a large portion of the travel from New York to Philadelphia passed through Kings County to Yellow Hook





and the Narrows, thence by ferries to Staten Island, crossing from the latter place to New Jersey, at the Blazing Star, near Rossville.

The first clergyman who officiated in Kings County was the Rev. Theodorus Polhemius. The second—who officiated in all the organized county churches—was the Rev. Casparus Van Zuuren, the Rev. Henricus Selyns having been previously called to officiate in Brooklyn alone. Van Zuuren organized a church in New Utrecht, in October, 1677—two hundred years ago—ordaining as elders thereof, Jan Gysbertse and Myndert Korten, and as deacons, Arien Willemse (Bennet) and Jan Hansen (Van Nostrand).

The first collection for the benefit of the church in New Utrecht, of which we have any account, was made in Flatbush in 1677, at which 16 guilders—\$6.40—were received. The collection at the first preaching in New Utrecht after the organization of the church was 27 guil. and 7 stuyvers.

The temporalities of the church appear to have been managed until 1722 entirely by the deacons; and after that date by churchmasters. The accounts of the one holding the funds appear to have been annually audited, and the balance in his hands passed over to his successor.

In 1707, 530 guil.—or \$212—were paid for two cups for the communion service; which possibly may be the old silver ones now in use.

At the organization of the church by Do. Van Zuuren, there were 27 members, who probably were received by Do. Polhemius; and during Van Zuuren's ministry 40 more were added. These comprised more than 26 families, of whose male descendants we have at present only left Van Nostrands, Van Pelts, Van Cleefs, and Van Brunts.

On the organization of the church by Do. Van Zuuren, the following residents of the town were communicants, having probably joined while Polhemius was in charge:

Jan Hansen (Van Nostrand) and Marritje, his wife.

Myndert Korten and Maria Praa, his wife.

Daniel Vorveelen and Alida Schaatz, his wife. Removed to Gravesend.

Jan Gysbertsz (died).

Wellemje. Removed to Bergen.

Neeltje.

Arie (Adriaen) Willemsze Bennet and Agnietje Van Dyck, his wife. Removed to Brooklyn.

Jan Pietersz Van Deventer and Maria, his wife.

Tryntje Van Dyck.



Gysbert Tysz Van Pelt and Jannetje Adriaans, his wife.  
Adriaantje.

Joost Du Wien and Magdalena Du Wien, his wife. Removed to Newtown.

Pieter Veritie. Removed to Staten Island and Bergen.

Jean Du Pre. Removed to Staten Island and Bergen.

Nicolaas Du Pre. Removed to Staten Island and Bergen.

Lourens Jansen and Aaltje Gillis (De Mandeville), his wife.

Mother of Joost Du Wien.

Annetje Bocquet.

Magdalena Van Pelt.

The following additional persons became members during Do. Van Zuuren's ministry :—

September, 1677. Adriaantje Jans Van Deventer.

December, 1677.—Jan Van Cleef.

“ “ Kryn Janssen (Van Meteren).

“ “ Hans Harmense (Van Barkeloo) and Willemkje (Waermerse), his wife. Removed to Bergen.

August, 1680.—Carel Jansz Van Dyck and Lysbeth Aard, his wife.

January, 1679.—Henderick Jansz Van Dyck and Jannetje Harmans (Van Barkeloo), his wife.

June, 1678.—Hendrick Matysen Smack and Grietje Harmans, his wife.

“ “ Tileman Jacobsz Vander Myen and Tryntje Haggau (widow of Jan Thomase Van Dyck).

March, 1679.—Neeltje Corteljou.

July, “ Pieter Janse Van Deventer.

“ “ Zwaan, the Negro, and Christine, his wife.

“ “ Garret Cornelissen (Van Duyn) of Geele Hook, and Jaeomina Jacobs (Swarts), his wife.

“ “ Jan Kierse of Geele Hook, and Hendrikje Stephens (Van Voorhees), his wife.

“ “ Engeltie.

“ “ Lawrens Juriaans of Geele Hook, and Kunisa (Pieters) of Geele, his wife.

June.— Jan Jansz Van Dyck and Tryntje Tyssen Van Pelt, his wife.

July.— Jean Clement (of Geele, or Yellow Hook).

REIGN OF KING CHARLES THE FIRST

IN THE YEAR OF HIS MAJESTY'S REIGN

THE FIRST OF JANUARY

THE SECOND OF FEBRUARY

THE THIRD OF MARCH

THE FOURTH OF APRIL

THE FIFTH OF MAY

THE SIXTH OF JUNE

THE SEVENTH OF JULY

THE EIGHTH OF AUGUST

THE NINTH OF SEPTEMBER

THE TENTH OF OCTOBER

THE ELEVENTH OF NOVEMBER

THE TWELFTH OF DECEMBER

THE THIRTEENTH OF JANUARY

THE FOURTEENTH OF FEBRUARY

THE FIFTEENTH OF MARCH

THE SIXTEENTH OF APRIL

THE SEVENTEENTH OF MAY

THE EIGHTEENTH OF JUNE

THE NINETEENTH OF JULY

THE TWENTIETH OF AUGUST

THE TWENTY-FIRST OF SEPTEMBER

THE TWENTY-SECOND OF OCTOBER

THE TWENTY-THIRD OF NOVEMBER

THE TWENTY-FOURTH OF DECEMBER

THE TWENTY-FIFTH OF JANUARY



- October, 1681.—Roelef Jansz Verkerck and Catharine Simons  
(of Geele Hook), his wife.
- “ “ Gerret Stoffelsen and Lysbeth Cornelis, his wife.
- January, 1682.—Pieter Hardenbroeck (of Geele, or Yellow  
Hook).
- December, “ Hendrick Jansz and Gertje Verkerck, his wife.
- “ “ Barendje Verkerck.
- December, 1682.—Jansz Vander Ween and Maatje Cornelis, his  
wife.
- “ “ Cornelis Wynhard and Ann, his daughter.  
Removed to Hackensack.
- March 23, 1685.—Jan Thysz.
- “ “ Joost Rutgersz (Van Brunt).
- “ “ Cornelis Garretz.

Of the male descendants of these persons, we have left among us only Van Nostrands, Van Pelts, Van Cleefs, and Van Brunts—our Bennets not being descendants of Adriaen Willemsze.

At Flatbush was erected the first Reformed Dutch church on Long Island; commissioners being appointed for the purpose on the 17th of December, 1654, and the building finished in 1660. The second was commenced in Flatlands, in 1662; the Director General and Council assisting them, June 7, 1663, with 250 guil., in beavers. The third was commenced in Brooklyn, in 1666. The fourth in New Utrecht, in 1700. The fifth in Jamaica, in 1701 or 2. The sixth in Bushwick, about 1705. The church in Gravesend (as per Prime's History of Long Island) was commenced in 1700—but personally I have seen no account of the Gravesend Dutch church in the ecclesiastical records earlier than 1714. In 1678, a parsonage was built in Flatbush, for Van Zuuren, at a cost of 5,585 guil., or \$2,324, of which New Utrecht paid 600 guilders.

The surplus funds of the church appear to have been loaned on bonds; and for purposes of revenue, the early churches of this county appear to have owned cows, which were let out to individuals, generally at about 12 guil., or \$4.80, a year. Fees for burial in the body of churches, in church-yards, and the use of the pall, were among the sources of revenue.

To supply the scarcity of religious books, on the 6th of March, 1679, the deacons of “Midwoud” collected 600 guil.; of “Amersfoort,” 300 guil.; and of “Utrecht” 200 guil., wampum value; and, in addition, various sums contributed by private individuals; all of which was expended in the importation from the Netherlands, of





Bibles (in folio and octavo), New Testaments, Psalm-books, Prayer-books, Catechisms, A B C books, &c.

The first church in New Utrecht was erected in 1700. The account of the deacons, on the 19th of October, 1699, showed a balance in hand of 6,426 gl. 11 st.; of December, of the same year, of loans called in and collections, 3,737 gl.: making a total of 10,163 guil. On the 27th of January, 1701, the balance in the hands of the deacons was 2,744 guil., showing a diminution of 7,419 guil., which was most probably expended on the new church. Persons were living a few years ago, and may be yet, who recollect having seen the figures 1700 cut in one of the stones on its front. There is no account left on the church books of the sums paid for materials or to individuals, or of the total cost of the building. On the 27th of January, 1701, among the disbursements of that month, on the church books, is an entry of 786 guil., or \$314.40, paid for a bell—which I suppose is the bell at present in use.

In some of the early churches the drum was beaten to call the congregation together. This was the case—it may inferred—at one period in Flatlands; for as late as 1683 that church paid twelve guilders for two skins for the drum.

The first church in New Utrecht was located in the south-east-erly angle of the present burying-ground in the village. It was of octagon shape, with side walls of boulders, or field stone, and steep shingle roof, surmounted with a belfry and bell over its centre; the building somewhat resembling an eight-sided pyramid, or sugar-loaf, and ceiled overhead in the interior with boards. On the top of the belfry was an iron cross, surmounted by a large cock, or rooster, turning with and facing the wind—which may have been intended as a memento of Peter's changeableness in the denial of his Master.

The road, it is said, at one period, passed around the building so as to leave it in the centre, the same as was the case of the old church in Brooklyn, and others.

Tradition says, that during one of the unhappy controversies in which the churches were engaged, the Consistory, one Sunday, had a violent dispute at the church door; and that on the same afternoon a whirlwind struck the building, tearing off the belfry and a part of the roof. This was viewed by some as a judgment upon them for their bickerings.

In 1705 there is an entry on the church books of "expended for nails and plank, to repair the damages the church received from a stroke of lightning, 375 guil., which may have been the occasion



referred to in the tradition ; or it may have been the gust of wind which, July 8th, 1798, blew off the top of the steeple.

The building, when finished—like many of the European churches of the present time—had no pews, each person desiring to sit supplying his own stool ; and that, prior to 1721, no particular place was allotted to any of its attendants. The pulpit was of the shape of an octagon elongated half globe, or goblet, perched or elevated on the top of a column to a height much greater than the modern ones—of sufficient capacity for one individual—and canopied with a sounding-board, or cap, on the top or apex of which was a representation of Noah's dove holding an olive branch in its mouth ; which identical dove—covered with a new coat of gilt—I now hold in my hand, and present to your view, lacking the original olive branch, which, on account of its frailty, with the lapse of time has disappeared.

In the church, on the left side of the pulpit (the steps being on the right), hung two small black bags, fastened to two long poles, and used by the deacons in making their collections—which have also long since disappeared.

It is said that in consequence of mischievous boys (in modern days) dropping old buttons and worthless shells in the bags, to the disgust of the worthy deacons, their use was dispensed with, and the modern plate, and since the introduction of rag currency—the basket substituted. The bags are yet used in some localities.

In the early days of our churches, the schoolmaster was the *voorzanger*, or chorister, *lector*, or reader, and *koster*, or sexton of the church. Among his other duties was that of reading a chapter out of the Bible, between the second and third ringing of the bell, and after the third ringing, the Ten Commandments.

In my youth—some fifty-odd years ago—your speaker recollects the reading of the Ten Commandments before the service by old Mr. Skillman, the chorister of the Brooklyn church ; and the same practice may then have been in vogue in the other churches.

In 1721, places were assigned for the chairs of the worshippers. On each side of the middle aisle—on the right and left of the pulpit—were places provided for 45 women's chairs ; and next to the women's places, and nearer to the door, were 45 chairs on each side of the middle aisle, for men.

The justices—who were the highest dignitaries of the community—were honored with a bench on the right of the pulpit ; and a free bench was also provided for strangers. A chart of the church, from which the above is taken, does not show any special location for the elders





and deacons. A provision was made for new comers, who were to be charged 6 guilders for each place.

It was further ordered, that for every dead person carried on the bier and buried in the church, should be paid 12 shillings. Buried in the church without being carried on the bier, 6 shillings. The interior of the church was considered to be the most honorable place of interment. This arrangement probably continued in force for many years, before pews were introduced.

In 1774, the church was repaired, and new pews substituted for the old ones. In the War of the Revolution, which shortly followed, the church was used as a hospital and riding school, by the British, and the interior fixtures removed. After the war the church was renovated and new pews made, at a cost of £529 11s. 11d.

The church of New Utrecht, in 1700, or thereabouts, appears to have owned the site it occupied, with the surrounding burying-ground, and an adjoining large plot containing an orchard, in addition. It afterwards owned the ground it at present occupies, with about 30 acres of adjoining land. These premises the church parted with, a portion for the establishment of an academy—which finally proved to be a failure—and afterwards, for a site for the present church edifice, the Consistory repurchased the plot now occupied. On the division of the common lands, in 1719, two wood lots were allotted to the church, which were afterwards, in 1746, sold. The present parsonage and adjoining land, which has been sold, was purchased of John Blake, about the period of the call of the Rev. John Beatty to the pastorate of the church, and is the first and only premises used by the congregation for said purposes.

In 1828, the old church was torn down. In August of the same year, the present church edifice was commenced, and finished in December, 1829.

Had I time, many additional items of interest might be set forth; but that allotted to me having expired, I will close by stating that the reputation of the departed and present residents of this town is as fair as those of their neighbors; and that among them have been divines, jurists, legislators, physicians, and citizens, who will compare favorably with any they can boast of.

And further, in the language of the fatherland, I will state, *dat alhoewel in bevolking ende vermoorheid, wy ben niet gelyk onze moeder Utrecht in Holland, ende mischien nooit wil; nog het is onze plicht to gebruik de deugd, ende navolgen de vaderlandsch-gezindheid van onze vaders, zoo als to onderhouden hier na, als en voorige tyden, de goede naam van onze plaatselyk.*

The first of these is the fact that the  
university is a body of men and women  
who are engaged in a common pursuit  
of knowledge and truth. It is a body  
which is not bound by the limitations  
of any one individual, but which is  
able to draw upon the collective  
wisdom and experience of its members.

Secondly, the university is a body  
which is not bound by the limitations  
of any one individual, but which is  
able to draw upon the collective  
wisdom and experience of its members.  
It is a body which is not bound by  
the limitations of any one individual,  
but which is able to draw upon the  
collective wisdom and experience of  
its members.

Thirdly, the university is a body  
which is not bound by the limitations  
of any one individual, but which is  
able to draw upon the collective  
wisdom and experience of its members.  
It is a body which is not bound by  
the limitations of any one individual,  
but which is able to draw upon the  
collective wisdom and experience of  
its members.

Fourthly, the university is a body  
which is not bound by the limitations  
of any one individual, but which is  
able to draw upon the collective  
wisdom and experience of its members.  
It is a body which is not bound by  
the limitations of any one individual,  
but which is able to draw upon the  
collective wisdom and experience of  
its members.

Fifthly, the university is a body  
which is not bound by the limitations  
of any one individual, but which is  
able to draw upon the collective  
wisdom and experience of its members.  
It is a body which is not bound by  
the limitations of any one individual,  
but which is able to draw upon the  
collective wisdom and experience of  
its members.

Sixthly, the university is a body  
which is not bound by the limitations  
of any one individual, but which is  
able to draw upon the collective  
wisdom and experience of its members.  
It is a body which is not bound by  
the limitations of any one individual,  
but which is able to draw upon the  
collective wisdom and experience of  
its members.

LIST OF ELDERS AND DEACONS  
IN THE  
PROTESTANT REFORMED DUTCH CHURCH  
OF NEW UTRECHT, L. I.

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*The Church Books show a perfect list from 1789; previous to which an imperfect list has been formed from names gathered from loose papers and irregular entries, &c.*

T. G. BERGEN.

ELDERS.		DEACONS.	
Jan Gysbertsz	1677, 8	Arian Williemsz (Bennet)	1677
Myndert Korten	1677, 8	Jan Hansen (Van Noostrand)	1677, 8
Daniel Verveelen	1678, 9	Hans Harmensz (Van Borkelo)	1678, 9
Jan Hansen (Van Noostrand)	1678, 80	Jan Pietersz Van Deventer	1679, 80
Arian Willemsz (Bennet)	1680, 1	Jan Jansz Van Dyck	1680, 1
Myndert Korten	1681, 2	Kryn Janssen Van Meteren	1681, 2
		Hans Harmensz (Van Borkelo)	" "
		Jan Van Deventer	" "
Gerret Cornelissen (Van Duyn)	1682, 3	Hendrick Van Dyck	1682
Jan Hansen (Van Noostrand)	1683, 4	Gysbrecht Thysz Lanen (Van Pelt)	1683
Kryn Janssen Van Meteren	1684	Jan Pietersz Van Deventer	1684, 5
Jan Jansz Van Dyck	1684, 5	Jan Van Deventer	1687
Jan Hansen (Van Noostrand)	1685	Gerret Cornelissen (Van Duyn)	1689
Gysbrecht Thysz (Lanen Van Pelt)	"	Derick Janse Van Sutphen	1694
Gysbrecht Thysz (Lanen Van Pelt)	1695	Joost Van Brunt	1695
Carel Van Dyck	"	Cornelis Van Brunt	1695
		Jaques Cortelyou	1696
		Peter Van Deventer	1697
		Joost Van Brunt	1698
Jan Van Dyck	1701	Denys Tuenessen	1702



## ELDERS.

## DEACONS.

Jaques Cortelyou	1701, 2	Joost Van Brunt	1706, 1710
		Aurt Van Pelt	1707
		Albert Coerten (Van Voorhees)	"
		Jacobus Auckes (Van Nuyse)	1710
		Hendrick Jansen	1711
		Jan Van Dyck, Jun.	"
		Anthony Van Pelt	1711, 12
		Johannes Swart	1713
		Jacob Van Zutvin	"
		Willem Van der Ryp	1715
Cornelis Van Brunt	1715, 16	Tomas Fardon	"
Pieter Cortelyou	1715	Rutgert Van Brunt	1716
Jacob Van Zutvin	"		
Cornelis Van Brunt	1717	Wyllem Van Nuys	1717, 18
Jacob Van Zutvin	"	Tomas Fardon	" "
Johannes Swart	1718	Coort Van Voorhies	1717
Joost Van Brunt	1718, 19	Willem Van der Ryp	1718, 19
Jaques Cortelyou	" "	Saml. Groenendyck	1718, 19, 20
Albert Coerten (Van Voorhies)	" "	Rutgert Van Brunt*	1720, 21
Segeer Gerretse	1719, 20, 21	Hendrick Hendrickse	1720
Wyllem Van Nuys	" " "	Rutgert Van Brunt	1721
Cornelis Van Brunt	" " "	Coert Albertse (Van Voorhies)	1721, 22
Joost Van Brunt	1720, 21, 22	Hendrik Suydam	1721
Jan Van Dyck	" " "	Aucke Van Nuys	1722, 23
Jaques Cortelyou	1722		
Wyllem Van Nuys	"		
Albert Coerten (Van Voorhies)	1722, 3	Jan Van Pelt	1724, 25
Hendrick Hendrickse	1723	Nicolaes Van Brunt	" "
Samuel Groenendyck	1724, 5		
Albert Coerten (Van Voorhies)	1724	James Spencer	1725, 6
Cornelis Van Brunt	1724, 5, 6	Machiel Van der Veer	" "
Pieter Cortelyou	1724, 5	Willem Fardon	1726
Andries Einans	1725, 6, 7	Rutgert Van Brunt	1727
Rutgert Van Brunt	1726, 7, 8	Jan Van Pelt	1728, 9
Wyllem Van Nuys	" " "	Machiel Van der Veer	1729
Saml. Groenendyck	1728, 9, 30		
Cornelis Van Brunt	1729, 30, 31		
Pieter Cortelou	1730	Gerret Van Duyn	1732, 3
Willem Fardon	1733	Nicolaes Van Brunt	1733, 4, 5
Rutgert Van Brunt	1733, 4, 5, 6, 7, 8	Jan Van Pelt	1733, 4
Albert Coerten (Van Voorhies)	1733, 4, 5, 6, 7, 8	Cristoffel Hoogland	1734, 5
Saml. Groenendyck	1733, 4, 5	Machiel Van der Veer	1735, 6
Cornelis Van Brunt	1735, 6	Harmanes Barkeloo	" "
Jan Van Pelt	1735, 6, 7	Gerret Van Duyn	1737, 8

\* There were two Rutgert Van Brunts, at times both Elders and Deacons in the same year.





## ELDERS.

## DEACONS.

Joost Van Brunt	1738, 9	Tomas Van Dyck	1737, 8
Wyllem Van Nuys	" "	Cristoffel Hoogland	" "
Rutgert Van Brunt	1740, 1, 2, 3, 4, 5, 6	Nicolaes Van Brunt	1739, 40
Albert Coerten (Van Voorhies)	1741	Myndert Janse	1741, 2
Wyllem Van Nuys	1742, 3	Tomas Van Dyck	1740, 1
Jan Van Pelt	1742	Hendrik Suydam	1740
Albert Coerten (Van Voorhies)	1743	Gerret Van Duyn	1741, 2
Gerret Van Duyn	1744, 5	Joris Lott	1742, 3
Nicalues Couwenhoven	1744	Tomas Van Dyck	1743, 4, 5
Wilhelmus Van Brunt	"	Nicolaes Van Brunt	" " "
Hendrick Janse	1745	Joris Lott	1746, 7
Rutgert Van Brunt	1746, 7, 8, 9	Audries Emans	" "
Gerret Van Duyn	1746, 7	Jacobes Van Nuys	" "
Rutgert Van Brunt	1752	Tomas Van Dyck	1747, 8
Hendrick Janse	"	Harmans Barkeloo	1748
		Tomas Van Dyck	1757, 8
		Jacobes Van Nuys	1758
		Evert Suydam	1758, 9
Wyllem Van Nuys	1760, 1	Jan Jansen	1759, 60
Gerret Van Duyn	1760, 1, 2	Garret Couwenhoven	" "
John Johnson	1761, 2	William Van Brunt	1760, 1, 2, 3
		Jacobes Van Nuys	" " " "
		Joris Lott	1762
		Adriaen Van Brunt	1763, 4, 5
		Jacques Denyse	1763, 4
		Stephen Lott	1765
		Albert Van Brunt	1764, 5
		Wilhelmus Van Nuys	1766, 7, 8, 9
		Jaques Denyse	1767, 8, 9
		Adriaen Van Brunt	1766, 7, 8, 70, 71
		John Barre	1769, 70
		Peter Van Der Bilt	1770, 1
		Isaac Cortelyou	1771, 2, 3, 4
		Casper Crapser	1772, 3
		Nicholas Couwenhoven	" "
		Peter Muerenbildt	1773, 4
		John Bennet	1774, 5
		Isaac Cortelyou	" "
		John Barre	1774, 5, 6
		Peter Van Pelt	1775
Nicholas Couwenhoven	1776, 7	Harmon Cropsy	1775, 6, 7
John Johnson	" "	Peter Van Der Bilt	1776, 1781, 2
		Casper Crapser	1777
Garret Couwenhoven	1781, 2		
Isaac Cortelyou	" "	Harmon Cropsy	1781, 2
		John Bennet	" "
		William Cropsy	1782
		Peter Muerenbildt	"



## ELDERS.

## DEACONS.

Nicholas Couwenhoven	1789	John Bennet	1789
Denyse Denyse	"	John Verkerk Van Nuys	"
Simon Cortelyou	"	William Barre	"
Peter Van Der Bilt	"	Tunis Suydam	"
Adrian Hegeman	1792	Isaac Cortelyou	1792
Johannes Cowenhoven	"	William Van Nuys	"
Fornant Johnson	"	Jechobas Bennet	"
Abraham Duryee	"	Rutger Van Brunt (son of Albert)	"
William Barre	1795	Peter Van Pelt	1795
William Cropsy	"	Engelbert Lott	"
Adrian Hageman	1795, 6	Rutger Van Brunt	1795, 6
Tunis Suydam	1795	Jacobus Van Nuys	" "
Abraham Duryee	1796, 7	Rutger A. Van Brunt	1796, 7
Fornant Johnson	1796	William Van Nuys	1796
Peter Van Der Bilt	1797, 8	William W. Van Nuys	1797
Ram Van Pelt	" "	Thomas Hegeman	1797, 8
Denyse Denyse	1798, 9	Jacobus Cropsy	1798
Jechobas Bennet	1798	Nicholas Van Brunt	1798, 9
		Peter Van Pelt	1798
Aurt Van Pelt	1799, 1800	Engelbert Lott	1799, 1800
Johannes Cowenhoven	" "	Jacques I. Denyse	" "
Simon Cortelyou	1800, 1	Rutger Van Brunt	1800
John Bennet	1800	Jacobus Van Nuys	1800, 1
Wm. Barre	1801, 2	Rutger A. Van Brunt	1801, 2
John Verkerk Van Nuys	" "	Wineant Bennet	" "
Adrian Hageman	1802, 3	Harmanus Bennet	1802, 3
Tunis Suydam	" "	Peter Van Pelt	" "
Abraham Duryee	1803, 4	John Bennet, Jun.	1803, 4
Ram Van Pelt	" "	Thomas Hegeman	" "
Fornant Johnson	1804, 5	Jacobus Van Nuys	1804, 5
William Cropsy	" "	Jacques I. Denyse	" "
Aurt Van Pelt	1805, 6	Engelbert Lott	1805, 6
Jechobas Bennet	" "	Jacobus Cropsy	" "
Simon Cortelyou	1806, 7	Rutger A. Van Brunt	1806, 7
Johannes Cowenhoven	" "	George A. Duryee	" "
Wm. Barre	1807	Denyse I. Denyse	1807
Rutger Van Brunt	"	Valentine Cropsy	"
Simon Cortelyou	*1809	Valentine Cropsy	1809
Johannes Cowenhoven	"	Teunis T. Bergen	"
Jaques I. Denyse	1809, 10	Thomas Hegeman	1809, 10
Abraham Duryee	1810, 11	Albert Van Brunt	1810
Wm. W. Van Nuys	" "	Albert I. Van Brunt	1810, 11
		Peter S. Cortelyou	" "
Engelbert Lott	1811, 12	Andrew Eminans	1811, 12
Jacobus Cropsy	" "	Jaques Van Brunt	1811
Valentine Cropsy	1812, 13	Christopher Bennet, Jun.	1812

\* No record of a new Consistory having been ordained in 1808.





## ELDERS.

## DEACONS.

Teunis Suydam	1812, 13	Thomas Turnbull	1812, 13
Winant Bennet	1813, 14	Harmanus H. Barkuloo	" "
Thomas Hegeman	" "	Thomas Smith	1813, 14
Simon Cortelyou	1814, 15	Henry Cropsey	" "
Ram Van Pelt	" "	John R. Snedeker	1814, 15
Wm. Darre	1815, 16	Jacobus Denyse	1815
Rutger Van Brunt	" "	Albert Van Brunt	1815, 16
Johannes Cowenhoven	1816, 17	John Bennet	" "
Jaques I. Denyse	" "	Garret Cowenhoven	1816, 17
Aurt Van Pelt	1817, 18	Peter S. Cortelyou	" "
Jacobus Cropsey	" "	Albert I. Van Brunt	1817, 18
Valentine Cropsey	1818, 19	Jacob Van Pelt	" "
Denyse I. Denyse	" "	Simon Cortelyou, Jun.	1818, 19
Winant Bennet	1819, 20	Thomas Turnbull	" "
Engelbert Lott	" "	John L. Loefferts	1819, 20
Simon Cortelyou	1820, 1	Jacobus Denyse	" "
Tunis Suydam	" "	Garret Cowenhoven	1820, 1
Thomas Smith	1821, 2	William Bennet	" "
Albert I. Van Brunt	" "	John Bennet	1821, 2
Valentine Cropsey	1822, 3	James Cropsey	" "
Johannes Cowenhoven	" "	Simon Cortelyou, Jun.	1822, 3
Aurt Van Pelt	1823, 4	Thomas Turnbull	" "
Rutger Van Brunt	" "	James Cropsey	1823, 4
William Bennet	1824, 5	James D. Denyse	" "
Garret Cowenhoven	" "	James Denyse	1824, 5
		John E. Lott	" "
		John Carpenter	" "
Winant Bennet	1825, 6	Evert Suydam	1825, 6
Engelbert Lott	" "	Andrew Emmans	" "
Tunis Suydam	1826, 7	Garret I. Cowenhoven	1826, 7
William Bennet	1826, 7	Jacob Van Pelt	1826, 7
Gilbert Smith	1827, 8	Jonathan B. Horton	1827, 8
Thomas Hegeman	" "	William W. Cropsey	" "
Aurt Van Pelt	1828	Garret I. Cowenhoven	1828
Garret Cowenhoven	1829, 30	James Cropsey	1828, 29, 30, 31
Thomas Turnbull	1829, 30, 31	Evert Suydam	1829, 30, 31
Wm. Bennet	" "	John E. Lott	1829, 30
Winant Bennet	1829, 30	Bernardus Hendrickson	1830, 31
Engelbert Lott	1831	John Carpenter	1831, 2
Denyse I. Denyse	1831, 2	Lambert Suydam	" "
Andrew Emmans	1832		
Wm. Bennet	1832, 3	Adrian Bergen	1832, 3
Garret Cowenhoven	" "	Jacob Beckman	" "
Thomas Turnbull	1833, 4	John E. Lott	1833, 4
James Cropsey	" "	John Hageman	" "
Winant Bennet	1834, 5	Lambert Suydam	1834
Evert Suydam	" "	Adrian Bergen	1834, 5
Garret Cowenhoven	1835, 6	William Barkeloo	1835, 6
Jacob Beckman	1835	Wm. W. Cropsey	" "



## ELDERS.

## DEACONS.

John E. Lott	1836, 7	William G. Verity	1835, 6
Denyse I. Denyse	1836		
Wm. Bennet	1836, 7	Jacob Bennet	1836
Thomas Turnbull	1837, 8	Christopher C. Bennet	1837, 8
John Carpenter	" "	Garret W. Cropsey	" "
James Cropsey	1838, 9	Wm. W. Cropsey	1837
Wm. Barkeloo	" "	Wm. Barkeloo	" "
		John L. Van Pelt	1838, 9
		Adrian T. Hegeman	" "
Garret Cowenhoven	1839	Winant I. Dennet	1839, 40
John Carpenter	1839, 40	Jeremiah E. Lott	" "
John E. Lott	1840, 41		
Evert Suydam	" "	Wm. G. Verity	1840, 41
Wm. Bennet	" "	Adrian Bergen	" "
Thomas Turnbull	1841, 2	Garret W. Cropsey	1841, 2
John L. Van Pelt	1842, 3	John J. Bennet	" "
John E. Lott	1842	Adrian T. Hegeman	1842, 3
Winant I. Bennet	1842, 3	Charles Lott	" "
Wm. G. Verity	1843, 4	George Pool	1843, 4
Wm. Barkeloo	1844, 5	Jeremiah E. Lott	" "
Adrian Bergen	1844	Teunis Bergen	1844, 5
James Cropsey	1844, 5	William Stoothoff	" "
John Carpenter	1845, 6	John C. Bennet	1845, 6
John E. Lott	" "	Richard Ran	" "
Wm. Barkeloo	1846, 7	George Pool	1846, 7
Charles Lott	" "	Peter Rouget	" "
Adrian Bergen	1847, 8	Jaques Bragaw	1847, 8
Adrian T. Hegeman	" "	Jeremiah E. Lott	" "
Wm. G. Verity	1848, 9	John J. Bennet	1848, 9
George Pool	" "	Jacobus I. Voorhees	" "
Wm. Barkeloo	1849, 50	Teunis Bergen	1849, 50
John E. Lott	" "	Garret W. Cropsey	" "
James Cropsey	1850, 1	Jacob Hendricksen	1850, 1
Charles Lott	" "	Richard Ran	" "
Wm. Barkeloo	1851, 2	Jeremiah E. Lott	1851, 2
Evert Suydam	1851	John Bragaw	" "
John Carpenter	1852, 3, 4	Jacobus I. Voorhees	1852, 3
John L. Van Pelt	1852, 3	Jaques Bragaw	" "
Adrian Bergen	" "	John J. Bennet	1853, 4
George Pool	1853, 4	Teunis Bergen	" "
James Cropsey	1854, 5	Garret W. Cropsey	1854, 5
Wm. G. Verity	" "	Richard Ran	" "
Jeremiah E. Lott	1855, 6	Robert Waters	1855, 6
Charles Lott	" "	John V. N. Bergen	" "
John L. Van Pelt	1856, 7	Christopher Prince	1856, 7
Wm. Barkeloo	" "	Aaron Lott	" "
John E. Lott	1857, 8	Robert Waters	1857, 8
Teunis Bergen	1857, 8	Jaques Van Brunt.	1857, 8
Wm. G. Verity	1858, 9	Cornelius Cozine	1857, 8

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